

CHRIST

Mighty in
Himself & Members:

revealed

In some short Expressions
by way of

CATECHISME.

Wherein is demonstrated, that
according to the scripture (sence &
phrase) and the experience of them
that do beleve, the saving and
joyful knowledge of God & Man,
(and althings else that relate to
either) is alone in the Spi-
rit, by *Jesus christ*.

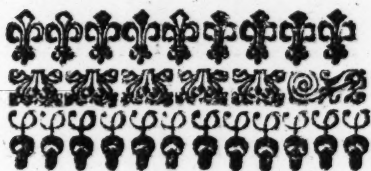
To which is added (occasio-
nally) a hint of the Nature of the
kingdome of God (as it is even
now to Faith.)

By R. B A C O N, a Com-
panion with them, that have not
the faith of our Lord *Jesus christ*,
with respect of persons.

L O N D O N,

Printed by *J. M.* for *Giles calvert*,
at the sign of the black-spread Ea-
gle, at the West end of *Paul*. 1646.





TO
The Right Ho-
nourable Lady
ELIZABET,
Viscountesse Say and
Seal.

MADAM

GIve me leave
as an ac-
knowledg-
ment of your con-
A 4 stant

The Epistle

stant respect unto
me, since I had an
opportunity to serve
you in the Lord (as I
had ability to put this
little book into your
Ladyships hands,
whiles God put it
in your heart, and
enrich you heaven-
ward with the glory
and substance of
it.

Right Honorable
Lady, God is witnes
as elsewhere, so in
your

Dedictory.

your family, I sought
to know nothing,
save Christ, and him
Crucified; neither
indeed is there left
to me any other
thing to glory in,
save the Crosse of
our Lord Jesus,
which I judg no un-
happineffe at all; for
I could wish it
might be once agen,
as anciently it was,
the only Christian
glory: For without
all

The Epistle

all controversie, if e-
ver the breach in
Christendome, and
in particular, that in
this Land, as touch-
ing Religion, be ef-
fectually made up
again, as in the first
times (as is expe-
cted) it must be by
casting that *Wood
into these bitter and
troubled waters; for
such a *tree there is,
(and it can be none
but Christ) that is
only

* *Lignum*
Jun.

Exod. 15.

25. comp.

with Rev.

8 11

*Rev. 22. 2

Dedictory.

only sufficient, for
the healing of these
distempered Nati-
ons. Oh therefore
that they were once
wise, to forbear this
clashing, and dash-
ing themselves in
peece, one against
another, for matters
external, trivial, and
Circumstantiall in
Religion: & would
at length content
themselvs, with that
which is alone sa-
ving

ving, & everlasting:
and account it honor,
and happinesse enough,
in matters appertaining to God,
to be a Christian,
which is scarce the
alone glory, of any
this day on earth;
yet the condition of
al other, is but as the
grasse of the field,
for he only [*the Christian*]
lives, & reigns,
a King to God, for
evermore: That such

Dedictory.

a one, as such a one,
may be had in ac-
count again, all the
Kingdome, all the
world over, Madam
is the constant pray-
er, & endeavor of

*Yours (most rea-
dy) to serve you
in the things
of Christ,*

R. Bacon.

A word, to the Christian
READER.

HAVING made
a promise of
printing an-
others Cate-
chism (in writing laying
by me) which upon consi-
deration I found many
ways inconvenient to per-
form; I found my self in-
clined to communicate,
after this manner, some-
thing of what GOD hath
given me to know, as tou-
ching the Mysteries of
life, in the compofure of
which, in some sort, I ap-
prehended the height and
glory

To the Reader.

glory of John's assertion,
that if all the things con-
cerning Jesus should be
written, the world would
not contain the books;
many are the preachers of
this Mystery of G O D
(for it is the whole busi-
ness of heaven and earth
to make it out); Yet alas
how little of it is this day
understood! there is no
question, the smog (ac-
cording to the predicti-
on) of the bottomless pit
hath, in these last times,
exceedingly darkened this
sun; the removal of which,
hath been the expectation
of G O D S little flock,
these

To the Reader.

*Dr Stoughton in his
latine
Epistle
to the Pr,
of Transylvania

these divers hundred
years; 'tis effecting now,
we hope, more then ever;
and oh that it were quite
over once! that we might
the same day (as * Doctor
Stoughton in the light &
might of faith spake) at
onc solemnize the Funerals
of the Beast, together with
the Marriage Supper of
the Lamb. May not we
say it is begun? GOD is
pouring out of his Spirit
now, more then ever, since
the first times; and the
bride is hereupon making
her self ready (who that
are the bridegroomes
friends, can forbear to
joy)

To the Reader.

joy) for he that hath the
bride is the bridegroom.
Notwithstanding I may
truly say, unless God build
the house, which we intend
for his dwelling place, in
vain do we set upon the
work. And yet I fear it
hath been, and is welnigh
the error of most build-
ers, (for 'twas theirs of
old) to endeavor to build a
house for GOD, but yet
without him; for we see
few of those buildings
stand, which men have la-
boured in, which argues
they were of mans making,
and so had (as it now ap-
pears) like himself, their
four-

To the Reader.

foundation in the dust.
GOD give us therefore
wisdom, at length to build
upon that foundation
which himself hath layd
and according to it; that
we may be no more asha-
med, as they are, whose
works are at this day, at
once revealed, and confu-
med. And that by the fire
of Gods own kindling, we
is that which now trouble
& torments (almost) all the
earth: because it dete-
the folly of those that dwell
thereon; whatever light Sp-
truth there is in this li-
piece: it is a spark en-
dled from that fire; Forre
cho

To the Reader.

I chose rather, through the
grace of GOD (as it was
most meet I should) to
make it my guide, then
man, which may serve as
a reason, why I have not
gone over again either
of the same things, or after
the same method, as almost
all others have done; but
I have sought to make the
truth appear, though in
an unusuall, yet for the
most part, in a Scripture
dress; if it offend, such
must know, that the holy
Spirit divides to every
man, severally as he will;
And blessed are they, that
are not offended with him.
Farewell.



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and Sections of this Catechism.*

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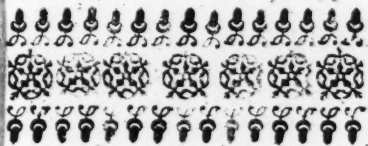
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CHRIST

Mighty in Himself

AND

MEMBERS.

Question.

OF *What Religion* Sect. 1.
are you?

Ans. Of the^a pure *a* Jam. 1. 27
Religion.

Quest. Of *what Reli-*
gion is that?

B

Ans.

b 1 Pet. 4. 16. *Ans.* The *b* Christian Religion.

Qu. *What is the Christian Religion?*

c 2 Ioh. 9. *Ans.* The *c* possession
d Heb. 10. 23. & *d* profession of Christ.

Q. *Whom do you mean by Christ?*

e Math. 2. 23. *A.* Jesus of *e* Nazaret,
f Math. 3. 17. the Son of God *f*, the
son of *g* Mary.

g Math. 1. 18. *Q.* *Was he the Christ?*

h Ioh. 1. 41. *A.* Yes *h*.

Q. *How know you that?*

A. By the *i* holy Ghost.

i 1 Cor. 12. 3. *Q.* *How come you to receive the holy Ghost?*

k Gal. 3. 2. *A.* By the *k* hearing of faith.

Q. *What mean you by the*

the hearing of faith?

A. The ^l Gospell ^l Heb. 4. 2. heard in faith.

Q. Do none know Christ but by the holy Ghost?

A. Not ^m one.

All professe Christ.

^m Rev. 19, 10,

A. But most ⁿ deny ⁿ Tit. 1, 16 him.

Q. All are called Christians.

A. But ^o most are Antichristian.

^o Rev. 13, 3.

Q. All say they beleeve in him.

A. But most ^p beleeve ^p Rev. 22. 15. a lye.

Q. Why was he called Christ?

A. He was ^q anointed. ^q Heb. 1.

B 2 With 10.

Q. With what ?

r Psa, 45.
10.

A. With^r the Oyl of gladnesse.

Q. How ?

ibid,

A. Above^s his fellows.

Q. who are his fellows ?

t Heb, 2. 11.

A. His^t brethren.

Q. who are his brethren ?

u Eph. 5.
30.

A. His^u members.

Q. How come they to be his brethren & members ?

w Rom, 8.
14.

A. By^w receiving of his Spirit.

Q. what is that spirit ?

x Gal, 4. 6.

A. The^x Spirit of the Sonne.

Q. what do they obtain thereby ?

y Rom, 8.
16.

A. They^y become the sons

sons of God.

Q. Are any then the sons of God?

A. Yes, very & many.

Q. How can that be? ^{& Rev, 7, 9}

A. They have^a authority and right to be called sons. ^{a Joh, 1. 12.}

Q. How so?

A. Because they have received Christ. ^{b ibid.}

Q. How do they receive him?

A. By^c beleeving in^c him. ^{c ib.}

Q. What is the Oyle of gladnesse?

A. The^d holy Ghost. ^{d Acts 10.}

Q. What is the Holy Ghost? ^{38.}

B 3 God.

e 2 Cor, 3,
17.

Ans. e God.

Q. Was God in Christ?

f 2 Cor, 5.
19.

A. f Yes.

Q. How so?

g Col, 2, 9

A. The g fulnesse of the God-head dwelt in him.

Q. What is that to us?

h Joh, 1,
16.

A. We have h received of his fulnesse.

Q. What is that fulnesse?

i Eph, 3,
19.

A. The i fulnesse of God.

Sect. 2.

Q. How come you to partake of it?

k Acts 10,
44.

A. By k the Ministry.

Q: What Ministry?

l Gal, 3, 2.

A: The l Ministry of the Gospell.

Q: What is the Ministry

stry of the Gospel?

A. The^m Ministry of *m 2 Cor,*
the Spirit. *3, 8.*

Q. Is there a true Mi-
nistry on earth?

A.ⁿ Yes. *n Mat, 28,*

Q. Where is it to be *20.*
found?

A. In^o the Church. *o Mat, 16.*

Q. Whom do you under- *18, 19.*
stand by the Church?

A. All of P all sorts *p Gal, 5.*
that beleewe. *5, 6. 4, 26.*

Q. Is there alwayes a
true Ministry among
them?

A. Yes^q alwayes. *q John 14,*

Q. Can there be Mini- *16.*
sters without Ordina-
tion? *Seet. 3.*

B 4 Ordi-

r Rcm, 12, 6. A. Ordination r doth not make Ministers.

Q. *Is there no use of Ordination?*

f Tit, 1, 5. A. Yes f there is great use of it.

Q. *What is Ordination?*

t See Mr Bernards Note on the word ordain. A. A^t judging or^u declaring those to whom the Word of God is come.

u Mat, 16, 19. 1 Cor, 14, 36. Q. *Was there nothing more in it?*

a Acts 6, 6. A. There was added sometimes a the laying on of hands.

Q. *By whom?*

b 1 Tim, 4 14. A. By the^b Eldership

Q. *Who are they?*

c 1 Tim, 4 12. A. Such as were grown c in the faith Are

*Q. Are there such now
to be found?*

A. Yes^d.

d 1 Cor, 6,
5.

Q. Where?

*A. Amonge them that e
beleeve.*

*Q. Who are to judge Sect. 4.
both these and those?*

A.^w Such as have faith.

w 1 John
4, 1.

*Q. What? Men, Women
and Servants?*

*A. Yea^x persons of all
sorts, that have faith.*

x Col, 3,
11.

Q. Why so?

*A. Because^y they a-
lone are able to judge.*

y 1 Cor, 2,
15:

*Q. Are they more able
to judge than others?*

Ans. & Yes.

Q. How so?

& 1 Cor, 9,
2, 3.

B 5

They

a Rev, 11,

1.

A. They ^{*a*} alone have the golden reed.*b* ibid,*Q.* *What do they with it?**A.* With ^{*b*} it they measure the Temple, and Altar, and they that worship therein.*Q.* *What is that Temple?**c* Rev, 21,

22.

A. God ^{*c*} Himself, and the Lambe.*Q.* *Do they know the onely true God?**d* Ioh, 17,

3.

A. ^{*d*} Yes.*e* 1 Tim.

3, 16.

Q. *How so?**A.* By ^{*e*} the manifestation of him.*Q.* *What is that manifestation?**A.* ^{*f*} Christ.*f* Iohn 1,

14.

Q. *Is Christ the onely mani-*

manifestation of God.

A. g Yes.

Q. How mean you ? *g 16.*

*A. God is not known
but by him.*

Q. what is the Altar? *h Isa, 56, 7*

*A. The ^h means of our
finding acceptance with
God.*

*Q. How have we accep-
tance with God?* *i Mat, 3,*

*A. Alone ⁱ by Jesus ^{17.}
Christ.*

*Q. who are those Wor-
shippers ?* *k 1 Iohn*

*A. Such ^k as dwell in ^{4, 13.}
God.*

Q. who are they? *l 16.*

A. All ^l the Saints. *1 Thes, 1, 1*

*Q. what is this golden
Reed ?* *The*

m 1 Iohn
2, 20.

A. The *m* knowledge
of Christ in the Spirit.

Q. *What doth that pro-
fit them?*

n ver, 27.

A. Thereby *n* they have
in a sort, the knowledge
of all things.

Q. *What too?*

o 1 Cor,
3, 22.

A. The *o* enjoyment of
all things.

Q. *How so?*

p Heb, i, 1

A. In *p* faith.

Q. *Where?*

q Col, i, 19

A. In *q* Christ.

Q. *What a one is Christ?*

r Isa, 6, 3.
in the
margin.

A. The *r* fulnesse of
all things.

Q. *If the Ministry of
the Spirit, be alwayes
Sect. 5. found amongst them that
beleeve,*

beleeve, how is it exercised amongst them?

A. According ^s to *(Rom, 12,*
the measure of the gift ^{6.}
of Christ.

Q. *Is that their duty?*

A. Yes^t, but chiefly ^{t Iohn 7,}
their property. ^{38.}

Q. *Is there in this, equal respect to be given to all?*

A. Every ^u one among ^{u Rom, 12}
them, will in honour ^{10.}
prefer his brother, before himself.

Q. *Are all the Saints then usefull one to another?*

A. There is ^w great ^{w 1 Cor,}
use of the meanest of ^{12, 21, 22.}
them

them; the foot in its place is as usefull, as the eye or hand.

Q. Are there not to be Officers among the Saints?

x ib. Rom.
12, 4,

A. There *x* are none of them, exempted from Office.

Q. How do they put their Office, in Execution?

y Rom, 12,
6. according to the
proportion
or degree
of faith.

A. Not by *y* vertue of humane Ordination, but alone by divine dispensation.

Q. Are all to be subject to such a dispensation, when, and where, it doth appear?

Yes

A. Yes ^z as we would ^z 1 Cor,
be subject to Christ ^{14. 30.}
himsel^e, ^a speaking ^a Heb, 12,
from heaven, in his ^{25.}
Saints.

*Q. Then tis not safe to
resist such?*

A. No ^b more then
it is safe, to resist God ^b Acts 7.
himsel^e. ^{51.}

Q. How so?

A. God is ^c in them ^c 1 Cor.
of a truth. ^{14. 25.}

*Q. would not this be
confusion?*

A. Its ^d the glorious ^d 1 Cor.
Order of the Gospell. ^{12. 4.}

*Q. Its accounted con-
fusion.*

A. Men^e do so for ad- ^e 3 Iohn
vantage. ^{9. 10.}
But

*Q. But must there be
no externall Order?*

f Col. 2. 5. *A.* Externall^s order
wil be, where the Saints
are.

*Q. What externall or-
der do you mean?*

g 1 Cor. 12. 7. *A.* All^s Externall
2 Tim. 3. 5 order, that is not the
Manifestation of the
Spirit, which is given to
every one to *profit with-
all*, is not of God, but
man, tis of the *earth*,
earthly; it may be the
form, it cannot be the
power of godlinesse,
and from them that
have the form, and not
the power, we are bid to
turn

be turne away.

Q. *What is the sum of that, the Ministry of the Spirit doth discover?*

A. Jesus^b Christ.

b Iohn 15.

Q. *What is made known to us by Jesus Christ?*

A. Godⁱ and man, *i Acts 26. 17, 18.*
and in some sort all things else, that relate to either.

Q. *What is the knowledge of God, we have by Christ?*

A. We have a three-fold knowledge of God by Christ.

Q. *Tell the first?*

A. The^k first is the know-
k Iohn 15 15.

knowledge of God, as
he made out himself in
innocency.

Q. Tell the second.

*1 Phil. 3.
6, 7.*

The ¹ second is the
knowledge of God, as
he is apprehended of
men, under the Law.

Q. Tell the third.

*m 2 Cor,
4. 6.*

A. The ^m third is the
knowledge of God, as
he is known, and enjoy
ed, in the Gospell.

*Q. What knowledge
have we of man, by Christ?*

A. We have too, a
threefold knowledge of
man, by Christ.

Q. Tell the first.

*n Isa. 32.
3.*

A. The ⁿ first is the
know

knowledge of man, as he
was in innocency.

Q. Tell the second?

A. The second is the
knowledge of man, as he ^o *Ezek. 16*
as under the Law. _{1.}

Q. Tell the third?

A. The third is the
knowledge of man, as he
under grace. _p *Eph. 1.*

Q. In what order, do _{18, 19.}
you come to know God and
man? _{Part. 1.}

A. We ^q no sooner _q *Ioh. 1. 18*
know God, but thereby
we know man also.

Q. How may that be?

A. The ^r knowledge _r *Pf. 43. 3.*
of God is the light, by
which we come to
know

know both himself, and man.

Q. why is the knowledge of both by Christ ?

A. For a twofold reason.

Q. Tell the first ?

f Rom. 9. 5 A. The^s first is, because Christ is both God and man.

Q. whats the second ?

t Ioh. 1. 9. A. Christ^t is the light that enlightneth every one in the world, that is enlightned.

Q. where doth this light shine ?

u v. 5. A. In ^u darknesse.

Q. what is that darknesse ?

Man

A. Man^w in his faln ^{w Eph. 5.8} estate.

Q. *Man was not then in darknesse from the beginning?*

A. No^r.

^{x Gen. 1.}

Q. *When was it otherwise with him?*

^{26.}
Eccles.

A. In^y the time of in- ^{y ibid.}nocency.

Q. *How was God known to man in innocency?*

A. Three wayes.

Q. *Tell the first?*

A. By ^{x Ps. 19. 1.}reall manifestation.

Q. *Tell the second?*

A. By a shadowy re- ^{a Gen. 2. 9}presentation.

Q. *Tell the third?*

By

b 2. 17.

A. By *b* a strict injunction.

Q. *was there a reall manifestation of God, in Eden.*

A. Yes.

Q. *How doth that appear?*

A. Thus, *Eden* the garden of God, was the glory of the world; the tree of life, was the glory of *Eden*; and God, was the truth, and reall glory of both.

Sect. 6.

Q. *If there were a reall manifestation of God to Adam, how did he fall?*

A. Though he had a manifestation of, yet he

he had not (to his knowledge) ^c a Union with ^c Iohn 17. 21.
God.

Q. From what did he then fall?

A. From ^d this manifestation of God. ^d Gen. 3. 8

Q. How doth that appear?

A. He ate not (as we ^{*Gen. 3. 22} read) of the tree of life.*

Q. What was then the shadowy representation of God, in Eden?

A. Especially this Sect. 7. tree of life.

Q. What was this tree of life?

A. God ^e himself, or ^e Rev. 2. 7. Christ, in a figure.

Was

Q. Was Adam to have ate of this tree of life?

f Gen. 1. 16 *A. This f was his liberty, and to eate of it, had been his happinesse.*

Q. why, what would that have avayled him?

g Gen. 3. 22. *A. By s it he should have had life, for evermore.*

Se 8. 8. *Q. what injunſtion did God give Man, in Eden?*

b Gen. 3. 17. *A. Not^b to eate of the tree of knowledge of good and evill.*

Q. why was Adam forbidden to eate of this tree?

Because

A. Because *i* the eat- *i* *ibid.*
ing of it would be his
death.

Q. *How could death*
come to Adam by the eat-
ing of the fruit of it?

A. Because *k* he was *k* *ib.*
forbidden to eat of it.

Q. *Where was this*
tree?

A. In *l* the midst of *l* *Gen. 2.9*
the garden.

Q. *Why was it set in*
the midst of the garden?

A. For two causes.

Q. *Tel the first?*

A. That it might be
of all others most seen,
and most shun'd.

Q. *Tel the second?*

C 'Twas

A. 'Twas placed in the midst of the garden for a sign.

Q. *A sign of what?*

A. Of Gods almightynesse and soveraignty over all things.

Q. *How doth it appear this tree was such a sign?*

*m Gen. 2.
17.*

A. In *m* that God reserved it to himself.

Q. *Did man then attempt to be like God?*

n Gen 3.5

A. *n* Yes.

o ibid.

Q. *By what means?*

A. By the *o* insinuations of the Serpent.

Q. *Who was this serpent?*

*p Rev. 20.
2.*

A. The *p* Devill and Sathan. *Whom*

Q. whom did he first ensnare?

A. The woman.

q Gen.3.1

Q. why was she first in the temptation?

A. Because she was most weak, and with this sin most apt to be overcome.

Q. what sin was this?

A. Pride.

Q. what pride?

A. Spiritual pride.

Q. How doth that appear?

A. In that shee thought to be wise without God, and so to be happy too, without him, & not in him.

*Q. How came this to
pasſe?*

f ver. 1.

*A. By reflecting
on her ſelf.*

*Q. What was then the
temptation?*

2 v. 5, 6.

*A. To think her ſelf
better then ſhe was.*

*Q. Why was it call'd
the tree of the knowledge
of good and evil?*

u Gen. 3. 5

*A. Because u when
man eat of it, he ceaſed
to truſt himſelfe with
God, and began from
that time forward to
take care of himſelfe,
and ſo by himſelfe and
Sathan to find out what
was good, or evil, for
himſelf.*

was

*Q. Was it then Adams
sin to know what was good
or evil for himself?*

*A. 'Twas w his sin to
account any thing good* *w Mark*
to him but God; or any *10. 18.*
thing evill to him, save
his departure from him.

*Q. What was then A-
dams fal?*

A. His x leaving x Gen. 3.
God, and cleaving to *6. 8.*
himself.

*Q. Was this so great a
sinne?*

A. It y hath in its *y Jer. 2. 13.*
bowels all other sin.

*Q. What was man
now?*

A. A x Rebel to God. *x Gen. 3. 8*

C 3 What

Q. What did God resolve concerning him?

*a Gen. 2.
17.*

A. That ^a he should dye.

Q. How did God declare his displeasure against him?

*b Gen. 3.
24.*

A. He ^b drove him out of paradise.

Q. What did God mean thereby?

*c Habbac.
1. 13.*

A. That ^c none such as he should live in his presence.

Señ. 9.

Q. What is the knowledge of God that comes by the law?

A. There is a two-fold knowledge of God by the law.

who

*Q. who discerns this
twofold knowledge of God?*

*A. Such as discerned Acts 9.
Christ.* 17.

*Q. what is the first
sort of the knowledge of
God that men have by the
law.*

*A. A false know- e Rom, 2,
ledge.* 17.

*Q. who hath this false
knowledge?*

A. False man. f Rom, 10,

*Q. what is the know- 2.
ledge of God that false
man hath by the law?*

*A. He takes God to g Pl. 50, 21
be such as himself is.*

Q. How do you mean?

A. He b thinks he is b Psa. 50, 9

b Mica. 6, 6 to be dealt with, and
pleased as a man *b*.

i A&S 14, 13. Q. Have all men this
knowledge of God?

A. Yes.

Q. How doth that
appear?

A. It appeares in
all *k* men.

k Rom, 3,
12.

Q. As how?

l Isa, 58 3.

A. They *l* work to
to have life.

Q. How do you mean?

m Mat, 5,
20.

A. They *m* think to
make themselves per-
fect.

Q. How perfect?

n Ro, 2, 19

A. They *n* think to
fulfil the law.

Q. Doth not man wel
so

so to think?

A. 'Tis his o exceed- o Phil, 3, 6
ing pride.

Q. *Why so?*

A. Because p it is p Rom, 5, 6
infinitely beyond his
power.

Q. *Was it ever in his
power?*

A. No q. q Pl. 39, 5.

Q. *Why are these things
then befall him?*

A. Because^r he fought^{2.} 1 Cor, 8,
it in himself.

Q. *Was it never in
himself?*

A. The^s power was s Pl, 62, 11,
alone in God.

Q. *What was then his
fall?*

G 5

Ho

A. He fel from God,
in whose power all
things had been possible
unto him.

Q. *What doth man
then by seeking to keep
the law of himself?*

t 2 Thel,
2, 4.

A. He^t thinks to be
God alone, or at least
God with God.

Q. *What is then his
undertakement?*

u Rom, 7,
21.

A. That *u* which is
impossible.

Q. *What doth befall
man by this his under-
takement?*

w Gen, 3,
8.

A. Exceeding *w* fear.

Q. *For what cause?*

x Gen, 4, 6

A. Because *x* he of
him-

himself cannot please
God.

*Q. Give an instance
of this?*

A. 'Twas the case of ^{ib.}
Cain.

*Q. How doth that ap-
pear?*

*A. He thought ² to ² verse 3.
please God without
faith.*

Q. How mean you.

*A. He ^a though to
please him of his own ^a ib.
head, and by his own
work.*

*Q. what doth this lead
men too?*

A. Despair ^b.

*Q. what course doe ^b verse 13
men*

men take that are in despair ?

c Rev. 6
16.

A. They c fly from GOD as their Almighty enemy.

Q. What course do they naturally take to heal themselves of this distemper ?

A. They either seek to destroy themselves, as being weary of themselves, or else to forget God, the law and themselves, by plunging themselves in sin and the world.

Q. Give an instance of the former ?

A. Judas did thus.

How

Q. How?

*A. He ^d flew him-^d A&S 1,
self. 18.*

*Q. Give an instance
of the latter?*

*A. The Gentiles did
the other.*

Q. As How?

*A. They delighted
not to retain God in
their minds, but took
pleasure in ^e unrighte-^e Rom, 1,
ousnesse. 28.*

*Q. what's the end of
both?*

*A. Wrath ^f in the ^f Rom, 2, 5
day of wrath.*

*Q. Is this the end of
all men?*

*A. ^g Yes, without ^g Heb, 11 6
Christ. What*

Q. What brings men to this?

*h Mat, 23
4.*

*A. A h mis-
standing of the law.*

*Q. What is that mis-
understanding?*

*i Rom, 9,
32,*

*A. That i it is to
them a rule of life, with-
out Christ.*

*Q. How come men
thus to think?*

*A. They are led to
it two ways.*

k Gal, 3, 1

Q. What is the first?

A. False k teaching.

*l Rom, 9,
31,*

Q. What's the latter?

*A. By l a principle
within them.*

*Q. Is it not then the
mind of God that man of
him*

himself should keep the law?

A. That were ^mim- ^m 2 Cor,
possible. 3, 5,

Q. *Why is he then punished?*

A. Because ⁿhe un- ⁿ Jer, 31,
dertakes things of his 18,
own head, and will go
his own way.

Q. *Is that such a sinne?*

A. By it ^o he con- ^o Isa, 7, 13
temns God.

Q. *What is the state of such a man?*

A. He lives ^p with- ^p Eph, 2,
out God. 12,

Q. *How mean you?*

A. He prays with-
out

out God, he hears, walks, talks, eats, works, dyes, and all without God.

Q. If man be not of himself to keep the law, what use then is there of the law?

A. It ^{q Rom, 7, 9} *serves to make man nothing in respect of power, wisdom, righteousness, and God in that respect all in all.*

Q. what then is the true knowledge of God by the law?

A. I have shewed that already.

Qu. Open it more clearly? *The*

A. The ^r law sets up
God, and throws down ^r Exod, 19
man. 11, 12,

Q. How doth the law
set up God?

A. By ^s revealing ^s ibid,
God.

Q. How doth the law
reveal God?

A. By ^t revealing his ^t ib.
will concerning man.

Q. Doth the law then
reveal the wil of God con-
cerning man?

A. Yes ^u. ^u Exod, 20

Q. What is that law? ³,

A. The ^w sum of it ^w Exo. 20
(in the letter) is the ten
Commandments.

Q. What is the will of
God

*God revealed in the ten
Commandements concer-
ning man?*

*A. That * we be the
* Mat, 5, same (in a sort) one to
45, another, as he is to us.*

*Q. Is there set forth
by the Commandements
what a one God is to us?*

A. Yes.

*Sect. 10. Q. In which of the
Commandments.*

A. In the first table.

*Q. How doth God set
forth himself to us in the
first table?*

A. Very gloriously.

*Q. Hint the manner
how?*

*A. 'Tis unspeake-
able*

able to declare.

Q. Declare but what is given you to know; but first shew what part of the law you call the first table?

A. y The foure first y Mat. 22. 37, 38. Commandments:

Q. what is shewn by I. the first Commandment? Sect. II.

A. Three things.

Q. what's the first?

A. That γ God is.

Q. what's the second? γ Heb. 11. 6

A. That he a is but a 1 Tim. 2. 4. one.

Q. what's the third?

A. That b he is ours. b Heb. 8. 10

Q. How shal we know this?

Its

Seet. 12. *A.* Its shewn ^e us in
^e *Exo. 20.* the second Command-
^{4.} ment.

Q. How so?

^{2.} *A.* The ^d second Com-
^d *Ibid.* mandment sets forth
the image of God.

Q. Is there any image
of God to be seen?

^e *ib.* *A.* None ^e of mans
framing.

Q. What's forbid in
this Commandment?

^f *ibid.* *A.* Mans ^f framing to
himself such an image.

Q. What is the true
image of God?

^g *Heb. 1. 3* *A.* Jesus ^g Christ.

Q. Who is Jesus Christ?

^b *Math. 1.* *A.* Immanuel ^b.
^{23.}

What

Q. What is that by interpretation?

A. God i with us. i Ibid.

Q. Hath God set up such an image of himself in which alone hee'l bee worshipped?

A. Yes k. k ib.

Q. What is that image of himself?

A. Its the 'bright-ness of his own glory. l Heb. i. 3.

Q. What is the bright-ness of his glory?

A. The m Manifestation of himself. m i Tim. 3. ult.

Q. What is the Manifestation of God?

A. Christ n. n Joh. i. 4. 9.

Q. How is God then to be

be worshipped?

o 1 Tim 3. A. As ^o manifested.

Q. *How is God manifested?*

p Ioh. 14. 10 A. In ^p his Son.

Q. *Who then worship God aright?*

q Ioh. 1. 18 A. They ^q that know him aright.

Q. *Who have a right knowledg of God?*

r Ioh. 14. 7 A. They ^r that know him in his Son.

Q. *What then is the sum of the second Commandment?*

s Ioh. 14. 1. A. That the ^s Son is to be worshipped as the Father, and the Father by the Son.

why

Q. Why so?

A. Because the Father and he are one. ^{t Ioh. 17. 22.}

Q. Are they not distinguished?

A. Yes; but not divided. ^{u Ioh. 17. 21.}

Q. How are they distinguished?

A. Many ways.

Q. Name one or two?

A. The Father is God in his hidden glory. The Son is the same God in a glory revealed. The Father is the fountain of living water, but a fountaine sealed. The Son is that fountain opened, the river of ^{w Eph. 3. 9} ^{x Jer. 2. 13} ^{y Zech. 13 1.}

of life that makes glad
the city of God.

*Seft. 13. Q. How is the Son
himself revealed?*

a 1 Joh. 3. A. In the^a Spirit.

24. Q. What Spirit?

*b Joh. 15. A. That^b which is
26. of his own sending.*

*Q. From whom doth he
send the Spirit?*

*b Ibid. A. ^b From the Fa-
ther.*

*Q. What is that Spi-
rit?*

c Joh. 14. 16 A. God^c himself.

Q. How mean you?

*d Joh. 16. A. The^d fulnesse of
14, 15. the God-head is in him.*

*Q. Open it farther as
you can?*

The

A. The same fulness that is in the Father is ^{e Col. 3. 9.} in Christ, and the same ^{Ioh 15. 26} fulness that is in Christ ^{f Ioh. 16,} is in the Spirit. ^{14, 15.}

Q. Open it in other and ordinary expressions?

A. The God-head of GOD is in the Father, the God-head of GOD is in the Son, the God-head of GOD is in the Holy Ghost.

Q. What is equivalent hereunto?

A. That which is written in all our books.

Q. What is that?

D

The

A. The Father is }
 The Son is } God
 The holy Ghost is }
 not divided, but distinguished, and that not as God, but as Father, Son, and holy Spirit.

Q. *What then?*

g 1 Ioh. 5.
7.

A. They are g one and yet three.

Q. *What follows hereupon?*

A. He that hath that
 b 2 Ioh. 9. Spirit ^b, hath both the Father and the Son.

Q. *How mean you?*

i Eph. 3.
19.

A. He ⁱ hath all the fulnesse of either.

Q. *Is this necessary to be beleevd?*

It

A. Its ^k the foundation of faith and pure Religion. ^k Ioh. 17.3

Q. How come you to the knowledge of it?

A. Not ^l by tradition. ^l 1 Pet 1. 18.

Q. How then.

A. By ^m Revelation*. ^m Eph. 1. 17.

Q. How mean you?

A. The ⁿ Lord opens himself to us. ⁿ 2 Cor, 4, 6.

Q. How?

A. In Christ ⁿ, by the Spirit. ⁿ Ibid.

Q. Is this distinction alone in our knowledge, for our understanding; or as the foundation of it in God himself?

It

D 2

It

o Prov. 8. 22, 23. *A.* It is^o in God himselfe.

Q. What from eternity?

o Ibid, *A.* Yes^o.

Q. When did it first appear?

p Gen, 1. *A.* In^p the Creation.

1, 2, 3, 26, 31. *Q.* When was it first revealed?

q Eph, 3, 5 *A.* When Christ^q was revealed.

Q. When do we understand it?

r Acts 26, 18. *A.* It is made^r out to us at our beleeving.

SeE. 14. *Q.* How may we conceive it was in God from eternity?

A. After this manner through

through grace it may
be made out to our un-
derstanding.

Q. As how?

A. God ^s was love ^{s. 1 Ioh. 4. 16.}
from eternity.

Q. What then?

A. Then there ^t was ^{t Pro. 8, 30}
one in whom his love
did rest from eternity.

*Q. What must such an
one be?*

A. Such a ^u one as ^{u Ibid.}
himself.

*Q. What doth this dis-
cover?*

A. He ^w that so loveth, ^{w Ioh. 3. 16}
is the father.

*Q. What is he said to
be in common speech?*

D 3 The

A. The first person in the Deity.

Q. *What doth it shew forth besides ?*

α Mat, 3.
17.

A. He^x that's so loved must be the Son.

Q. *What is he said to be in common speech ?*

A. The second person.

Q. *How doth this reveal the Spirit (the third person in common language) ?*

γ Ioh 17.
21, 23, 24.

A. He *γ* must needs be the bond of this eternal love.

Q. *How mean you ?*

γ *ibid.*

A. Him *γ*, in whom the Father loves the Son,

Son, and in whom the Son enjoys the Father.

Q. How doth this declare them one?

A. GOD \propto can be but one. \propto 1 Tim. 2. 5.

Q. what then?

A. He that infinitely loveth must be God, and so the Father is God.

And he that's infinitely * loved must be God, and so the Son is God. And he that is the bond of that infinite love betwixt both, must also needs be himselfe God, and so the Holy Ghost is God.

* The Saints are in the Son, & so a fit, & suitable object of infinite love.

Q. Open it more plainly

D 4

ly

ly, as you conceive it ?

*a Mat. 16.
17.*

*A. Flesh ^a and blood
cannot receive it.*

*Q. Declare it as you
beleeve it ?*

0335.

*A. God considered
as everlastingly* seeing,
is the Father.*

*God considered as e-
verlastingly seen of
himself, is the Son.*

*GO D considered as e-
verlastingly seeing him-
self in himselfe, is the
Holy Ghost.*

*Q. What's this equi-
valent to ?*

*A. To that which is
written in our books.*

*Q. Name it in the
usuall*

usuall expressions ?

A. GOD considered as everlastingly begetting, is the Father.

GOD considered as everlastingly begotten, is the Son.

The same *GOD* considered as everlasting, proceeding and flowing from both, is the Holy Ghost. For the nature of *God* is common * to all three, yet all three, Father, Son, and holy Spirit in respect of that relation, are distinguished among themselves.

* *Non ut res rebus, sed ut res suis modis qui sunt in re. Trele.*

Q. How did this my- Sect. 15.

D 5 story

stery appear in the Creation ?

a Gen. 1. *A.* Very *a* gloriously.

32. *Q.* Name how ?

A. GOD in it, is revealed as the Father *b*, and Former, of all things.

Q. How was the Son revealed in the Creation of all things ?

A. As him *c*, in whom all things were made, and by whom all things consist.

Q. How was this shadowed out in the Creation ?

d Gen. 1, 31. *A.* In that *d* all things that were made, (especially

cially man) had on them
G O D S image.

*Q. Wherein did that
image appear?*

A. In two things.

Q. Name the first?

*A. In that G O D ^e saw ^e Gen. 1,
every thing that he had ^{3^l}.
made, and behold it was
very good.*

*Q. What is meant by
that?*

*A. He saw his ^f own ^f ibid.
image in all.*

Q. How mean you?

*A. He saw ^g his Son ^g Prov. 8,
in all. ^{27, 31.}
^{walker on}
^{the Sab.}*

Q. Name the second?

*A. He ^b rested the se-
venth day. ^b Gen. 2.
^{2, 3.}*

what

Q. What then?

i Gen. 2. 3.

A. Heⁱ was wel pleased with all that he did.

Q. How mean you?

i ibid,

A. 'Twasⁱ as a Sabboth unto him.

Q. How would GOD demonstrate this?

i ib.

A. Heⁱ sanctified the seventh day.

Q. To what end?

** walker on
Sab. ibid.*

† Isa. 56, 2

*A. That it * might be to all succeeding generations, a † perpetual memory of his sole rest, and delight, in Christ.*

Q. How was the Holy Ghost revealed, in the Creation of all things?

1 Gen. 1. 2.

A. In that to himⁱ is applied

applied the sustentation of all things that were made.

Q. Is there a more glorious discovery of this Sect. 16. Mystery?

A. Yes^m.

m Mar. 3.
16, 17.

Q. When was this discovery made?

A. At the^m appearing of Christ.

m Ibid.

Q. How did this Mystery then appear?

A. GOD was expressly then revealed as^m the Father of our Lord Jesus Christ.

m ib.

Q. What to?

A. Theⁿ Son alsoⁿ 2 Pct. 1, was then expressly re-¹⁷vealed

vealed, as him, in whom the Father delights himself, from eternity to eternity.

Q. How doth this differ, from that appearing in the Creation?

A. That ^o *was but an*
^o Rom. 5, *image of this.*
 14.

Q. How mean you?

A. That ^p *passeth a-*
^p Heb. 1, *way, but this abideth*
 11, 12. *for ever.*

Q. What too?

A. That was but a
^q Exod 33 *dark resemblance^q, the*
 23. *back parts of G O D :*
But this is the bright-
^r Heb. 1, 3. *ness of the Fathers' glo-*
² Cor. 4, 6 *ry, and the expresse*
image

image of his person, the
face and countenance of
G O D.

*Q. How was the Holy
Ghost revealed at the ap-
pearing of Christ ?*

*A. Evidently two
waves.*

Q. Name the first ?

*A. He is revealed as
proceeding from ^s the ^s Joh. 15,
Father and the Son. 26.*

Q. Name the second ?

*A. He ^t is revealed, ^t Joh. 14.
as him, in whom the ^{23.}
Father and the Son are
one.*

*Q. Give the sum of
this ?*

*A. The Father is
dwelling*

dwelling & delighting
 * Joh. 14, * in his Son as in his
 10. only rest.

* Joh. I, 18 The * Son is in the
 bosome of the Father,
 delighting himself, as in
 his glorious rest.

The Holy Ghost is
 him in whom the Fa-
 ther, and the Son are
 both one, and in whom
 they enjoy each other
 everlastingly; or which
 is all one,

* Rom. 1, 4 The * Spirit is that
 Eph. 4, 4 5 oneness, in which GOD
 1 Cor. 12, enjoys himself.
 4, 5, 6.

Señ. 17. Q. May there be a
 further discovery of this
 Mystery?

Its

A. Its brought forth
in them that ^y beleeve. ^{Col. 1,}

Q. *How mean you?* ^{26.}

A. In the ^z Revelati- ^{Eph, 1,}
on of it. ^{17.}

Q. *And how to?*

A. In the ^a enjoy- ^{a Col, 2, 2,}
ment of it.

Q. *As how?*

A. G O D ^b is their ^{b Joh, 20,}
Father. ^{17.}

Q. *How?*

A. He hath begot-
ten them ^c again, unto ^{c 1 Pet, 1, 3}
a lively hope, by the re-
surrection of Christ.

Q. *How is the Son re-
vealed?*

A. He ^d is revealed in ^{d Gal. i, 16}
them.

How

Q. How mean you ?

e Joh. 3. 3.

A. They e are born and brought forth in his image.

Q. How doth that appear ?

A. In that GOD loveth, and delighteth in them, as in his f own Son.

f Zeph. 3, 17.

Q. How is the Holy Ghost made manifest ?

A. Many ways.

Q. Name one only ?

A. By the Holy Ghost, they that believe are one with g, and in the Lord Jesus, one b Spirit, with the Father, with Christ, and i with all Saints.

g Joh. 17, 22.

b 1 Cor. 6,

17. 2 Cor.

i Eph. 4. 4.

Yours

Q. You in the opening of this Mystery seem shy of Sect. 18. the ordinary expressions?

A. Those expressions *Essence*
were not from the be- Persons
ginning. Trinity.

Q. How have we then received them?

A. By^l tradition. *l Mat. 15, 2*

Q. Who were the first authors of them?

*A. Those whom we commonly call the *Fa- * Trete.*
thers.

Q. Are we not then bound to the use of them?

A. Not by the Scriptures.

Q. May we not make
**use*

* Abhorre- * use of them ?
mus ἀλο-

γομα χία. A. Yes.

167 fin. Q. Is there foundati-
on for them in the Scrip-
tures ?

A. Yes.

Q. Why do you then not
open this mystery by them ?

A. I have two reasons
for it.

Q. Tell the first ?

m 2 Tim:
3, 5. Psa.
50, 16.

A. The m common-
ness of the expression
hath vail'd and clouded
the truth and mystery
it selfe.

Q. Tell the second ?

n Eph, 3,
18, 19.

A. The mystery " it
self (being a great deep)
one way of expressing
it,

it, is too narrow.

Q. How doth this appear?

A. From^o the Scriptures.

o Io^h. 21,
25.

Q. How so?

A. They^r are abundant and various in the expressing of it.

p Eph. 3,
10.

Q. To what end?

A. That^q if by any^q means we might apprehend it.

q Rom. 15,
4.

Q. What's the evil of our not following this example?

A. As most are ignorant of^r, so few receive comfort from this mystery.

r Mat. 22,
29.

How

f 1 Pet. 1.
18. Mark
7, 13.

Q. How appears that?
A. The knowledge
of most is but traditi-
onal.

Q. what doth that
bring in?

t 2 Tim, 3
5:

A. A form^t of god-
liness, without the pow-
er of it.

Q. And what's that
the root of?

u 2 Tim, 3
1, 2, 3, 4.

A. All u manner of
fin, schisme, and pro-
phanesse.

Q. How is it reme-
dyed?

w Ioh, 6,
63.

A. By w understand-
ing all things in the
Spirit.

Q. How is that?

By

A. By beholding them
in their ^x own native, ^{x 2 Cor, 3}
naked, and real glory. ^{18.}

Q. *May that be on
earth?*

A. ^y Yes.

^y Ibid.

Q. *How?*

A. In ^z part.

^{z 1 Cor,}

Q. *What follows the* ^{13, 9.}
want of this?

A. Many ^a stumble
at the truth it self. ^{a Ioh, 11,}
^{9, 10.}

P. *And what too?*

A. Men ^b take of- ^{b Mat, 11,}
fence for not going in ^{18, 19.}
the common road.

Q. *Is it safe to turn
every stone, and to exa-
mine every thing in Re-
ligion?*

Every

c 1 Ioh, 4, 1

A. Every one should do it, for his own satisfaction.

Q. *How?*

d Rom, 12,

3.

A. Modestly d.

Q. *How mean you?*

e Ioh, 6, 45

A. Expecting to be taught of G O D, in every thing of G O D.

Q. *What wil they then bee?*

f Ps, 19, 10

A. More f sweet then the hony Comb.

Q. *What caution then is to be given us hence?*

g I sa, 2, 22

A. That g we cease from man.

Q. *What altogether?*

h 1 Cor, 3,

5.

A. No h.

Q. *What then?*

So

A. Soⁱ far as we find
not *GOD* appearing in ^{i 1 Cor.}
him. ^{14, 25.}

Q. why so?

A. Lest^k he lead us ^{k Mat. 10,}
out of the way. ^{17.}

Q. To what?

A. To^l the know-
ledge, and enjoyment of ^{l 1 Cor. 3,}
the very first founda-
tion. ^{10, 11.}

Q. what is that?

A. The Mystery^m of ^{m Col. 2. 3.}
GOD, the Father, re-
vealed in Christ, by the
Spirit.

*What's the end of this
divine Manifestation of* ^{Seet. 19.}
God?

A. That the third ^{3.}
E Com;

Commandment gives
us to understand.

*Q. What then doth
the third Commandment
teach?*

*Exod. 20
7.*

*A. That such honor
be given to God, as is due
unto his Name.*

*Q. Doth this follow the
two former?*

A. Yes Naturally.

Q. How so?

Rev. 19. 1

*A. When a God is
known, he is glorified
of them that know him.*

*Q. How is GOD glo-
rified?*

1 Joh. 3. 33

*A. By subscribing
to whatsoever is revea-
led, or spoken of him.*

Give

Q. Give us an instance?

A. We see it in Job c Job 40, 4 submitting to his wisdom.

Q. Give another instance?

*A. We see it in d I-
saiah the Prophet, and d Isa. 6.
with him the Angels,
giving to GOD the glo-
ry of his holiness.*

Q. Name one instance more?

*A. We see it in that
c infinite number of c Revel. 5,
Saints and Angels that 11, 12.
are round about the
Throne.*

Q. How doth it ap-

E 2 pear

pear in them ?

f Rev. 5, 9 A. In the New *f* Song they sing.

Q. *what is the song they sing ?*

g verse 13. A. Blessings, honor, glory, and power be unto him that sitteth upon the Throne, and unto the Lamb, forevermore.

Q. *How do they express this ?*

h Rev 4.10 A. By *h* casting their Crownes before the Throne.

Q. *Of what is that a signe ?*

A. That GOD is all, and they before him (in their own account) nothing

thing at all.

Q. What will follow Sect. 20. hereupon?

A. That which the 4.
fourth Commandment
doth reveal.

Q. What is that?

A. Theⁱ keeping of i Heb. 4, 9.
a Sabbath.

Q. Of what Sabbath?

A. Of an^k everlast- k Psa. 23, 6
ing Sabbath.

Q. Where is this Sab-
bath to be kept?

A. In ^l Heaven and ^l Heb. 4, 9
m Earth. m Mar. 11,
29.

Q. Can such a Sab-
bath be kept on earth?

A. Yesⁿ in part. n 1 Cor.

Q. How so? 13, 12

E 3 By

o Heb. 11, 1 *A.* By *o* faith.

Q. *As how?*

p Heb. 6, *A.* In *p* Christ.

20.

Q. *Is there a Sabbath in Christ?*

q Heb 4, 10 *A.* *q* Yes.

Q. *What is the nature of it?*

r ib.

A. A *r* resting from our works.

Q. *How mean you?*

s Isa. 58, 13.

A. A *s* living in another.

Q. *In whom?*

t Col. 3, 3

A. In *t* G O D and Christ.

Q. *How long?*

u Ioh. 6.

A. For *u* evermore.

47.

Decl. 21.

Q. *Is this the meaning of the fourth Commandment?*

Its

A. Its the ^w chiefe ^w Heb. 4.4
meaning of it.

Q. How doth that ap-
pear?

A. Paul so expounds
it.

Q. where?

A. Heb. 4.

Q. Is there another
meaning of it?

A. * Yes. x Exod. 20

Q. what is that other ^{7.}
meaning of it?

A. It is two-fold.

Q. As how?

A. Typicall and sub-
ordinate.

Q. what is the typical
meaning of it?

A. The Jewish strict y Num. 15

E 4 rest ^{32.}

rest on every seventh day.

Q. Of what was this rest a type?

2 Heb. 4, 9 *A. Of that 2 which before I told you, was alone in Christ.*

Seet. 22. Q. What is the subordinate meaning of it?

A. I'll tel you, when I unfold the phrase.

Q. What mean you by this phrase (subordinate)?

A. I call that subordinate, which is in order to another thing.

Q. What is this subordinate keeping of the Sabbath?

That

A. That which is of
perpetuall use, in both
Testaments.

Q. What is that ?

A. A ^a keeping of ^a Exod. 20
one day in seven, as so-^{7.}
lemn to the Lord.

Q. Why so ?

A. Chiefly for two
ends.

Q. What's the first ?

A. The ^b ma- } this ^b Acts 17.
king out to our } glori- 11.
selves } ous

*Q. What's the } rest in
second ? } Christ,*

A. The hold- } to the
ing out to o- } end.
thers }

Q. What's subordinate

to this rest?

A. A resting from
bodily labour.

Seet. 23. Q. When is the time
of this visible rest?

a Mat. 28: 1. A. The ^a eighth day.

Q. What day is that
to us?

b ibid. A. The ^b first day of
the week.

Q. Why do we rest
then?

r Mat. 28, 6. A. Because ^c on that
day Christ entred into
his rest.

Q. What rest?

d Heb. 10, 12. A. His ^d everlasting
rest.

Q. What is that to us?

e Ioh. 20, 26. A. We ^e keep up the
memory

memory of it.

Q. why so?

A. Because ^f we have ^f Ioh. 20.
rest in the assurance ^{31.}
of it.

*Q. Are we to observe
it as the Jews did?*

A. By ^g no means. ^g Col. 2.16

Q. why so?

A. They ^b were ^b ib. v. 17.
taught by it as by a sha-
dow.

*Q. Is it not to be made
use of to the same end
now?*

A. By ^b no means. ^b Gal. 4.10

Q. why so?

A. The ⁱ substance ⁱ col. 2. 17.
being come, the shadow
flies away.

what

Q. What is the substance of the Sabbath?

k ver. 17. A. Christ & himself.

Q. How is this day then to be kept?

l Rom 14. 5, 6. A. To l the Lord.

Q. How mean you?

m Ioh. 16, 33. A. By m resting in the Lord himself.

Q. And what too?

A. A total forbearance of whatsoever may hinder us in the making out of the mystery of this rest in Christ, either to our selves, or others.

Q. How is it made out unto us?

o Heb. 12, 25. A. By o attending to that which Christ speaks.

what

Q. What doth he speak?

A. The ^p things concerning himself. ^{p Ioh. 7. 37}

Q. What are they?

A. The things ^q that ^{q Acts 10,} make for peace. ^{36.}

Q. What peace?

A. Peace ^r with God. ^{r Rom. 5, 1}

Q. And what too?

A. Peace ^s on Earth. ^{s Luk. 2, 14}

Q. How so?

A. Because ^t of Gods ^{Seff. 24.} good wil to men. ^{t ibid,}

Q. Is this the ground of mens observing it?

A. Few observe it ^u up- ^{u Gal. 4. 9} on these grounds. ^{10.}

Q. How then?

A. Most ^w encline ^{w Ibid.} to the Jewish way of keeping

keeping it.

Q. Most of whom?

x Rev. 3. 1 *A. Of them x that
professe Religion.*

*Q. How comes that to
passe?*

y Isa. 53. 1 *A. Christ y is but
little knowne among
them.*

Q. What then?

x Col. 3. 11 *A. Men are x either
as Jews, or Gentiles, till
Christ.*

Q. How till Christ?

a Gal. 1. 16 *A. Till a Christ be
revealed.*

*Q. How are men like
the Jews till Christ?*

b Rom. 10.
2. *A. They b have a zeal
of GOD, but not ac-
cording*

according to knowledg.

Q. How are most as the Gentiles, till Christ be known unto them?

A. They ^c live prophane-^{c Eph, 4, 17.}

Q. How mean you?

A. They ^d are estranged from GOD. ^{d ver. 18.}

Q. As how?

A. GOD ^e is not in ^{e Psa. 10. 4.} all their thoughts.

Q. How are they both made one?

A. In ^f Christ.

Q. How live they ^{f Col. 3. 11} then?

A. By ^g faith.

Q. What's that life ^{g Rom. 1, 17.} the root of?

A

b 2 Pet. 1. 4, 5, 6. *A.* A good *b* conversation.

Q. How is that expressed?

i Tit. 2, 12 *A.* Towards *i* GOD and men.

Q. How towards GOD?

k Rom. 6, 11. *A.* By *k* living to him.

Q. How towards men?

l Rom. 1, 14 *A.* By *l* living for men.

m Gal. 6, 10. *Q.* How mean you?

A. For *m* the good of men.

Q. Whom will they then resemble?

n Mat. 5. 45. *A.* Their *n* heavenly Father; *Christ*, and *GOD* himself.

What's

Q. What's then the I.
sum of the first table?

A. It shews^c forth, what ^{c Heb. 3, 10}
G O D is to us, in *Christ*.

Q. And what too?

A. What we have in
him.

Q. what have we in
him?

A. Eternal^d life, and ^{d Ioh, 1,}
peace. 5, 10.

Q. what is the second 2.
table? Sect. 25

A. The rest of the
Commandments.

Q. what is the sum of
it?

A. It^e sets forth the ^{e Gen. 9.}
image of *G O D*, as it is ^{5, 6.}
in man to the rest
of

of men and creatures.

Q. How doth the Image of God appear in man ?

A. In six particulars.

Q. Name the first ?

f Mat. 5,
45.

A. In that f man is to men (in some sort) as G O D is to all the works of his hands.

Q. As how ?

g Eph. 4, 6

A. G O D g is the Father of all.

Q. How is man in that respect the image of God ?

b Gen, 3.
20a

A. Adam^b the Man, was the Father, and Eve the Woman is the Mother of all living.

Is

*Q. Is he thus his image
alone in Nature?*

*A. He is so too, both
in grace and place.*

Q. How in grace?

*A. One man may be
the father of another
only in the faith.*

Q. Tell how?

A. By the Gospel. 1 Cor. 4,

*Q. Prove it by an in- 15.
stance?*

*A. Timothy was 1 Tim.
Pauls own Son in the 1. 2.
faith.*

*Q. Is every one that
brings another to the
faith, to be revered as
a father?*

A. Yes 1.

*1 1 Cor. 4,
15.*

what

Q. what do the Scriptures say of some women?

m Iudg. 5, 7. *A. That they are Mothers in Israel.*

Q. How doth man bear the image of GOD, in respect of place?

n Psa, 113, 7, 8. *A. One man is set of GOD, above another.*

Q. To what end?

o Exod. 22 28. *A. To be o as a God unto his brethren.*

Q. Who are such?

u Ibid.

A. Those p that are Magistrates, according to GOD.

Q. Who are such?

q Rom. 13. 3. *A. They q that rule according to the wil of GOD*

G O D for the good of
men.

*Q. What account are
we to have of such ?*

*A. We are^r to rec-^r Isa. 49.
kon them as the Fathers^{23.}
of their Country.*

*Q. What are we to
think of evill men in high
place ?*

A. G O D hath^f some-^f Jer. 25, 9.
times great use of such.

*Q. Can they do the wil
of G O D ?*

A. Yes^{t.}

² Isa. 10, 6^r

Q. How so ?

*A. They doⁿ but theⁿ Isa. 10, 7
will of God when they
think they do their own
only.*

Give

Q. Give an instance of that?

A. Pilate did so.

Q. How doth Christianity teach men to demean themselves, towards such?

A. To submit w unto them, as Christ did.

*w Io^h. 19,
11.*

Q. What are the Saints to expect from such?

*x 1 Pet 4,
12.*

A. The x fiery tryall.

Q. What are such in GODS account?

*y Ilsa. 1, 20,
23.*

A. Murtherers &c.

Q. Whom do they then resemble?

z Ioh. 3. 44

A. z The Devil.

Q. What is he?

A

*A. A Murderer
from the beginning.*

Q. Of whom?

A. Of man ^a as he ^{*a Joh. 3, 44*}
bears the image of God.

*Q. What government
is best.*

*A. That which tends
most to the preservati-
on of man.*

*Q. How secondly doth
man bear the image of
GOD before men, and the
rest of creatures?*

*A. The sixth Com-
mandment shews that.*

Q. How?

A. Thou ^b shalt not <sup>*b Exod. 20
13.*</sup>
kill.

Q. Whom?

Man

c Gen. 9, 6 *A.* Man^e.

Q. Why?

c Ibid, *A.* Because^e he is the
image of GOD.

Q. Who is he that kils
his brother?

d 1 Ioh. 3.
15. *A.* He that hates^d his
brother.

Q. Who too?

A. He that sheds
mans blood.

Q. What is true of him
that hates his brother?

e 1 Ioh. 4,
19. *A.* He hates^e GOD.

Q. How doth that ap-
pear?

f 1 Ioh. 3.
12. *A.* In that he^f would
destroy his image.

Q. How doth man bear
the image of GOD?

So

A. So as all *z* men *g* Gen. 1.
may see it. 26.

Q. Is GOD then to
be seen in man as in his
image?

A. Yes.

Q. What, in every *g* Ibid.
man?

A. Yes.

g ibid.

Q. How so?

A. In *b* part.

b Gen. 9.6

Q. Why so?

A. Every *i* man is the *i* Psa. 119,
work of his hands. 73.

Q. So is every crea-
ture?

A. Yea but man *k* as *k* Gen. 1,
the chief of them. 26.

Q. Who is most hated
of men?

F

A

1² Per. 3. A. A¹ Christian.

Q. Why so?

m Eph. 3. 24. A. The m image of
GOD appears most in
him.

Q. Why doth one man
m Mat. 5. 12 hate m another?

n Gen. 4. 9 A. Becauseⁿ he pre-
fers his own, before his
brothers good.

Q. Doth every man
seek himself?

o Rom. 3, 12, 13. A. o Yes now.

Q. What mean you?

o ibid. Since o Adams.

Q. Was Adam a self-
seeker?

p Gen. 3. A. Yes p.

Q. Who too?

q Rom. 3. 12. A. A¹ q his off-spring.
what's

*Q. what's the fruit
of self-seeking?*

A. Contention. *r Rom. 3,*

Q. what's the end of^{13.}
contention?

A. Man 's killing. *s Ibid.*

*Q. what think you of Sect. 17.
war?*

A. It ' ends, when *t Isa, 11, 6*
Christ comes. *Mica. 4, 3.*

Q. where?

A. Among " them " *ibid.*
that receive him.

Q. what altogether?

A. No^w. *w James*

Q. How then? *4, 1.*

A. According x to *x ib.*
*the measure of their
knowing of him.*

Q. May not beleivers

F 2 make

*make VVarre?**y* Act, 10, 1A. Yes^y in the world.Q. *As how?**y* ibid,A. As^y men.Q. *For what?**z* 2 Chro,
23, 14.A. For their *z* freedom in the commonwealth.Q. *When?**a* ibid,A. When^a they are called to it.Q. *What is the call they must have?**b* Iudg, 20,
2:A. A call^b from the Commonwealth.Q. *Who are to give this call?**c* 2 Chro,
23, 14.A. The ^c chief governors of it.Q. *Who are they in this*

this Land?

A. The PARLIAMENT.

Q. *Are beleevers fit
for VVar?*

A. They ^d are valiant ^{d Heb. 11,}
in fight. 34.

Q. *What more then o-
thers?*

A. Yes ^e.

^e *ibid,*

Q. *How so?*

A. They know ^f God, ^{f Mica, 5, 5}
and have peace with
him.

Q. *VVhat's the end
of VVar?*

A. Peace ^g.

^g Rom, 13,

Q. *VVhat peace?*

1.

A. Outward ^h peace.

^h 1 Tim.

Q. *What's the end of
such peace?*

F 3

That

i Mica, 4.4 A. That i every man
may sit under his own
Vine.

Seet. 28. Q. *What's the third
particular ?*

6. A. That's seen in the
sixth Commandment.

Q. *What's the tenour
of it ?*

A. k Sanctification.

k i Thes, Q. *How mean you ?*

4, 4,
k ibid,

A. That k we should
abstain from fornication.

Q. *Why is it forbidden ?*

i Num. 25
1.

A. Because i it is a
turning from GOD.

Q. *How so ?*

m i Cor,
6, 19.

A. Its a m turning
from

from his image.

Q. What is his image?

A. Purity. n Mar. 5, 8

Q. wherein doth it appear?

A. In the o bed un- o Heb. 13, 4
defiled.

Q. what mean you?

A. When two in the
Lord, are become p one p Eph, 5,
31.
flesh.

Q. Of what is this a figure?

*A. Christ q and the q Eph, 5,
23.*
Church.

Q. As how?

A. They are r one r 1 Cor, 6,
17.
Spirit.

Q. what is that one Spirit?

F 4 The

s Rom. 1, 4 *A. The s Spirit of holiness.*

Q. *What is the husband?*

t Rom. 1, 3 *A. The t head of the woman.*

Q. *And what too?*

u 1 Cor. 11, 7. *A. The u image of Christ.*

Q. *May the woman when shee will leave her husband?*

w 1 Cor. 7 *A. By w no means.*

Q. *Why so?*

x Gen. 20. 16. *A. Because x hee is given to her of G O D.*

Q. *Of what is that a figure?*

y Eph. 5. 25. *A. Of the y gift of Christ.*

Q. To whom?

A. To the Church. ^{y Eph, 5,}

Q. Who is the Church? ^{25.}

A. The 2 Lambes ^{2 Rev. 19. 7}
wife.

*Q. May the husband
at his will leave his wife?*

A. Neither^a.

Q. Why so?

^{a 1 Cor, 7}

A. Because^b the wife^b ^{27. 1 Cor. 11}
is the husbands glory. ^{7.}

Q. How mean you?

A. Shee's^c the gift^c ^{c Gen, 24,}
of GOD. ^{44,}

Q. What to glory in?

A. d Yes.

^{d Pro, 5; 19}

Q. As how?

A. As the^e gift of^e ^{e 1 Cor. 11}
GOD. ^{9.}

*Q. Of what is this a fi-
gure?* F 5 Of

f Eph. 5,

32.

g Isa. 62,3

*A. Of the Church.**Q. How so?**A. The Church is the glory of Christ, as the woman is the glory of the man.**Q. When is there a turning from this holy Commandment?**A. When they neither see, nor enjoy themselves, as the gift of GOD one to another.**Q. And when too?*

i Mal. 2,

14,15.

*A. When they turn to others (either in thought, word, or deed) which are not GODS gift unto them.**Q. What's this a fruit of?*
Spi-

A. Spiritual & Adul- & Jer, 2, 11
tery.

Q. *As how?*

A. A turning & from & ibid,
GOD.

Q. *What relation is
GOD into us?*

A. He is our ^l hus- ^l Isa. 54, 5
band.

Q. *How so?*

A. In ^m Jesus Christ. ^m 2 Cor. 5

Q. *What doth the ^{19.}
knowledge of this beget?*

A. Purityⁿ, Chasti- ⁿ Joh. 15, 3
ty.

Q. *Why so?*

A. GOD^o is holy. ^o 1 Pet. 1,

Q. *What then?* ^{16.}

A. So^o are they that ^o ibid.
are his.

As

Q. As how?

p Acts 26,
16.

A. In Christ.

Sect. 29.

Q. What's the fourth particular?

7.
9 Exod 20
15.

A. The 7th seventh Commandment shews.

Q. What doth GOD mind us of, in it?

Mat. 15
19.

A. Of that which all are inclin'd to.

Q. What mean you?

5 Rom, 2,
21.

A. Robbery and theft.

Q. Are all men given to this?

1 Gen, 6, 5

A. Yes^t as men.

Q. As how?

11 Gen, 10,
8, 9.

A. To rob others, to enrich themselves.

Q. From whom do men rob

rob and steal?

A. From ^w GOD ^w Mal. 3, 8
and man.

Q. *How do men rob
GOD?*

A. By ^x making that ^x Jer, 9,
their own, which alone ^{23, 24.}
is his.

Q. *Tell how?*

A. All ^y that men ^y Hosea 2,
have, is GOD'S. ^{8, 9,}

Q. *Have they nothing
of their own?*

A. Nothing ^z but ^z Ioh. 8. 44
finnne.

Q. *Is not their wis-
dome and strength their
own?*

A. No, ^a its the wis- ^a Jer, 9, 24
dome and strength of
GOD

GOD in man.

Q. What then, are all men robbers of GOD?

b Gen, 3, 5

A. b Yes by Nature.

Q. Who are excepted?

c Mat. 22: 21

A. None but c Christ and those that are his.

Q. Why are they excepted?

d 1 Cor, 15, 27, 28;

A. They d deny themselves, and give all glory to GOD.

Q. Do not others do so too?

e Gal. 2, 6.

A. They may e seem to do it.

Q. VVhy do they but only seem?

f Rom 3, 13

A. Because f they cannot do it in truth.

VVhy

Q. Why so?

A. Because g *they* g *Ioh.* 1, 18
know not GOD.

Q. And why too?

A. Nor ^b *themselves.* *b* 1 *Cor.* 8,

Q. Do men rob one 2,
another?

A. Yes ⁱ.

i *Iudg.* 9,
25.

Q. Of what?

A. Of that k *which* k *Isa.* 17;
they see is more excel- 14.
lent, then that which
themselves have.

Q. How do they rob o-
thers?

A. In ^l *thought, word* ^l *Jer.* 7, 14
and deed.

Q. To what end?

A. That they ^m *might* ^m *Phil.* 2, 6
pride themselves in o-
thers

GOD in man.

Q. what then, are all men robbers of GOD?

b Gen. 3, 5

A. b Yes by Nature.

Q. who are excepted?

c Mat. 22,

21.

A. None but c Christ and those that are his.

Q. why are they excepted?

d 1 Cor,

15, 27, 28;

A. They d deny themselves, and give all glory to GOD.

Q. Do not others do so too?

e Gal. 2, 6.

A. They may e seem to do it.

Q. VVhy do they but only seem?

f Rom 3, 13

A. Because f they cannot do it in truth.

VVhy

Q. VVhy so?

*A. Because g they g Ioh. 1, 18
know not GOD.*

Q. And why too?

A. Nor^b themselves. b 1 Cor, 8,

*Q. Do men rob one²,
another?*

A. Yesⁱ. i Iudg, 9,

Q. Of what? 25.

*A. Of that k which k Isa. 17;
they see is more excel- 14.
lent, then that which
themselves have.*

*Q. How do they rob o-
thers?*

*A. In^l thought, word^l Jer, 7, 14
and deed.*

Q. To what end?

*A. That they^m might^m Phil, 2, 6
pride themselves in o-
thers*

thers feathers.

Q. How doth man bear Gods image in keeping this Commandment ?

*n Phil. 4.
11.*

A. That heⁿ content himself with the things he hath.

Q. GOD hath al-sufficiency in himself.

*Phil. 4,
18.*

A. So hath^o a Christian.

Q. How can that be ?

p 2 Joh. 9.

A. He^p hath the Father and the Son.

Q. What then ?

*1 Cor.
3. 2.*

A. And^q therewith all things.

Q. Then he need not rob others ?

*r Gen. 44:
8.*

A. No^r.

why

Q. why so?

A. Because none can ^{s Phil. 4. 18}
give him more then he
hath.

Q. How so?

A. He hath all.

Q. How can that be? ^{s Ibid,}

A. He hath him ^{s 2 Iob. 9.}
that hath all.

Q. As how?

A. In faith.

^{s Jam. 2 5}

Q. What's the fifth ^{Seel. 30.}
particular?

A. The eighth^m Com- ^{8.}
mandment declares. ^{m Exod. 20}

Q. What's the summe ^{16.}
of it?

A. Not to ^x *debase* ^{x Mica. 7. 6}
others.

Q. How doth one man
debase

debase another?

y A& 6, 13 *A.* By bearing false
witness against ano-
ther.

Q. Why doth one
man bear false witness
against another?

z Zech, 13
13. *A.* Every man doth
it for his own advan-
tage.

Q. Is this in use at this
day?

a 1 Tim, 6
3, 4. *A.* It was never out
of use.

Q. Where?

b Psa. 14, 2 *A.* Amongst men.

Q. Why?

c Gen. 4, 5 *A.* Because every
man is apt to see ano-
thers wisdom and pow-
er,

er, and honour, and holinesse, to stand in his way.

Q. *What doth he do to take it out of the way?*

A. He stains it with *d Gal. 4. 17* evil report.

Q. *Whose honour and glory is most stained in the world?*

A. Christs *e Mat. 11, 19.*

Q. *And whose too?*

A. Those *f* that are *f Mat. 11, 18.* Christs.

Q. *And whose else?*

A. Those *g* that are *g Mat. 27, 4.* most innocent.

Q. *Why so?*

A. Because *b* their *b Isa. 24, 23.*
Sun

Sun out shines the light
of others.

*Sect. 31. Q. What's the sixth
particular?*

*i Exod. 20,
17. A. That the i tenth
word in the law shews.*

*Q. What's the mind of
GOD in it?*

*i Ibid. A. That i there be no
coveting.*

*i Ibid. Q. Of what?
A. Of i outward things.*

Q. How mean you?

*i Ibid. A. Such i things as
are in others possession.*

*Q. How doth this tenth
differ from the seventh
Commandment?*

*A. That forbids rob-
bing, This coveting.*

What

Q. What is robbing?

A. An *k* applying to *k* 1 King.
our selves that which is ^{21, 15.}
not our own.

Q. What is coveting?

A. A wishing *l* and *l* 1 King.
longing to have the ^{21, 2.}
things of others to ap-
ply it to our selves.

*Q. What's the occasi-
on of it?*

A. Twofold.

Q. Name the first?

A. An *m* undervalu- *m* 1 King.
ing of what is reckoned ^{21, 5, 6.}
our own.

*Q. What is to be rec-
koned as our own?*

A. That which *n* is gi- *n* Eccles.
ven to us of *GOD*. ^{3, 13.}

Shew

Q. Shew it in an instance?

A. As suppose house, wife, servants, &c.

Q. What of them?

o Isa. 30,
23, 24, 25.

A. They *o* are the gifts of GOD, for our use.

Q. What's the second occasion?

p Gen. 3. 6

A. An *p* overvaluing, of what's in the possession of others.

Q. May not the things of others be more excellent, then those possessed by us?

q 1 Cor,
12, 16.

A. Yes *q* in themselves, but not to us.

Q. Why so?

Because

A. Because our heavenly Father thinks it otherwise. ^{1 Cor. 12, 11.}

Q. *Is that best for us which is of GODS providing?*

A. Yes s. ^{f Mat. 6.}

Q. *What's the fruit of all this?* ^{30. Sect. 32.}

A. Rest. ^{t Mat. 11,}

Q. *How mean you?* ^{28.}

A. Where it is in all the extent of it. ^{t ibid,}

Q. *Where is that?*

A. In Christ. ^{u Rom. 10.}

Q. *How so?*

A. He did the wil of GOD. ^{u Heb. 10, 10.}

Q. *As how?*

A. He kept the law.

What's

*Q. What's the end of
such keeping of it ?*

w Mat. 19 *A. Rest w and peace.*

17.

Q. To whom ?

*A. To them that be-
leeve.*

*Q. Why was the law
given ?*

A. To reveal sin.

Q. And why too ?

*A. To set out and
magnifie the grace of
GOD.*

*Q. Is not the law then
the rule of life ?*

a Mat. 19. *A. None have life a,
17. but in the fulfilling of
it.*

*Q. Who then can have
life ?*

Those

A. Those to ^b whom ^b Mat. 13,
its given. 11.

Q. *Who are they?*

A. Those to whom
^c Christ is given. ^c Rom. 5,

Q. *Who are they?* 15.

A. Such ^d as were ^d Eph. 1, 4.
chosen in him.

Q. *When?*

A. Before ^e the world ^e ibid.
was.

Q. *How did they ap-
pear to GOD in him?*

A. Very ^f glorious.

Q. *How doth GOD ^f Isa. 52, 1.
bring them to that glo-
ry?*

A. He made ^g the ^g 1 Cor. 3,
world for them. 21, 22.

Q. *How mean you?*

G That

b Rom. 8,
19. *A.* That *b* he might
bring them forth in it.

Q. To what end?

i Eph. 1.6. *A.* To set *i* forth his
praise.

Q. Declare your mea-
ning?

k Rom, 9.
23. *A.* To set *k* forth his
his goodnes.

Q. What too?

l Eph. 3.
10. *A.* His *l* wisdome.

Q. What else?

m Rom, 3.
26. *A.* His *m* righteous-
nesse.

Q. Is the world then
for their sake?

n Col. 1.16 *A.* Yes *n* in Christ.

Q. How doth G O D
make his wisdome, good-
nesse, and righteousness
to

to appear unto them?

A. Two ways.

Q. Name the first?

A. By o Creation. o Gen. 1.

Q. Name the second? 26.

A. By p Redemp- p Eph. 2. 10
tion.

*Q. How did G O D
make out himselfe in the
Creation?*

A. q Weakly. q 1 Cor,

Q. How mean you? 15, 45.

A. r Comparatively. r verse 46.

*Q. In comparison of
what?*

*A. Of his making
himselfe s out in the* s 2 Cor,
Gospel. 4, 6.

*Q. How doth that ap-
pear?*

G 2 Sathan

A. Sathan deceived
Adam through his be-
 t Gen. 3, 5 lying God in that^t ap-
 pearance.

Q. *How mean you ?*

A. He made him be-
 u ibid. lieve that u which was
 not.

Q. *What was that ?*

w Joh. 8, 44

A. A w lye.

Q. *Did all men then*
(through Sathan) trust
in a lye ?

x Rom. 3,
 12.

A. x Yes.

Q. *How doth that ap-
 pear ?*

y Gen. 3.

A. They y found death
 & ruine, in that where-
 in they thought to have
 had encrease of life
 and

and glory.

Q. Why did GOD suffer his to be thus deceived?

A. For a twofold cause.

Q. Name the first?

A. That he might make way for the execution of his eternall purpose. ^{2. Rom. 9. 11.}

Q. What was that?

A. A distinction betwixt the sons of GOD and the sons ^a of men. ^{a Rom. 8.}

Q. When did he that? ^{19.}

A. When they ^b were all equally involv'd in sin and misery. ^{b Rom. 9. 11.}

Q. Why was not the pur-

G 3 pose

*pose of G O D declared
till then ?*

A. For two causes.

Q. Tell the first ?

*c Rom. 5,
21.*

*A. That the grace ^c of
G O D, among the Sons
of G O D, might be
much more abundantly
magnified.*

*Q. How doth that con-
duce to this ?*

*d Rom. 3,
9.*

*A. In that they were
shut up in the ^d same
pit of death and con-
demnation with all the
world.*

*Q. What's the second
cause ?*

*e Rom. 3,
19.*

*A. That ^e every mouth
might be stopped.*

How

Q. How?

A. Every *f* one by *f* v. *ibid.*
nature chooseth death,
rather then life.

Q. How mean you?

A. They (as *g* Adam) *g* Gen. 3:
please themselves to
their own ruine.

*Q. Why else did GOD
suffer his in Adam to be
thus deceived?*

A. Because *b* he in- *b* Heb. 11
tended for them a more
glorious resurrection.

*Q. What is the mea-
sure of that glory?*

A. The holy *i* Com- *i* Mat. 19,
mandment. 17.

Q. How mean you?

A. The *i* fulfilling of it. *i* *ibid.*
G 4 where

Q. Where is that?

A. Alone in Christ.

Self. 33. Q. Can no man then keep the law?

y Rom, 5, 6 A. Not of himself.

Q. What's the life of such a man?

z Luke 10 A. z Miserable.

30. Q. Why so?

a Rom, 3, 23. A. Because he a comes short of the glory of GOD.

Q. Is there no help for man in this condition?

b Ezek, 16 4. A. He b cannot help himself.

Q. Why so?

c Rom, 5, 6 A. Because c he is without strength.

Q. Is there any takes pity

pity on him?

A. None ^d but GOD. ^d Ezek, 16

Q. Doth he pity man ^e,
in this condition?

A. Yes ^d.

Q. How doth it appear? ^d *ibid*,

A. He hath ^e layne ^e Psal.
help upon one that is
mighty.

Q. Mighty to what?

A. To save.

Q. Who is that? ^f Rom. 1, 16

A. Jesus & Christ. ^g Isa. 53, 1

Part. II.

Q. **W**hat then is ² Part.
the third way Sect. 1.
of knowing GOD?

A. By the ^h Gospel. ^h Rom, 1, 16

G 5 *what*

Q. What is the Gospel?

i Mat. 1, 1,
23.

*A. The i tydings of
the mystery of G O D
in the flesh.*

Q. What tydings?

k Rom. 10.
15.

A. Glad k tydings.

Q. Of what?

l Levit. 25
10,

A. A l Release.

Q. From what?

m Isa. 61. 1

A. From m prison.

Q. What Prison?

n Mat. 1, 21

A. n Sin.

Q. What too?

o Hosca 13
14.

A. o Death.

Q. And what?

p 1 Thes.
1, 10.

A. p Wrath.

Q. What besides?

q Gal. 4, 5

A. The q Law.

Q. What else?

r Heb. 2. 14
1 Cor. 15,
55.

*A. The r Devil and
Hell, And*

Q. *And what too?*

A. The *s* World. *s* Gal, 1, 4.

Q. *Was man fettered
in all these chains?*

A. *t* Yes. *t* Isa, 24,

Q. *who then was able
to release him?*

A. None *u* but GOD. *u* 1 Joh. 4.

Q. *How mean you?* *io*

A. GOD *w* sent his *Sect. 2.*
Son. *w* Ioh, 3, 16

Q. *who was he?*

A. The *x* Word. *x* Ioh, 1, 1

Q. *what was that
word?* *14,*

A. GOD. *x* *ibid.*

Q. *How mean you?*

A. The *y* goings ** forth y* Mic, 5, 2
of GOD. ** In prin-*

Q. *what were they?* *verbum.*

From

z *ibid*,
in the mar-
gin. *A.* From *z* of old,
from the days of eter-
nity.

Q. *Was this the Son*
of GOD?

a *Ioh*, 1, 14 *A.* *a* Yes.

Q. *Where is he?*

b *Ioh*, 1, 18 *A.* In the *b* bosome
of the Father.

Q. *How did he release*
us?

c *Ioh*. 1, 14 *A.* He *c* was made
flesh.

Se *E.* 3. *Q.* *How mean you?*

d *Gal*. 4. 4. *A.* He *d* was made of
a woman.

Q. *As how?*

e *Mat*. 1. 18 *A.* He *e* was born of
Mary.

Q. *What was she?*

A

A. A Virgin.

Q. How then could ^{f Mat. 1. 23}
she have a son?

A. There ^g *is nothing* ^{g Isa. 7. 13}
too hard for GOD. ^{14.}

Q. How then came it
to passe?

A. That ^b *the Angel* ^{b Luk. 1,}
told Mary. ^{28. &c.}

Q. what said the An-
gel to Mary?

A. The ⁱ *Holy Ghost* ^{i Luk. 1. 35}
shall come upon thee;
And the power of the
highest shall oversha-
dow thee.

Q. What was the
Name given him at his
birth?

A. & J E S U S. ^{& Luk. 1. 31}
why

Q. why so?

Mat. 1. 21

A. Because¹ he was to save his people from their sins.

Q. what other name had he given him then?

Mat. 1. 23

A. ^m Emmanuel.

Q. what is that?

A. GOD with us.

Q. How did this conduce to our releasement out of Prison?

Sc. 4.

Phil. 2. 6, 7, 8.

A. GODⁿ himselve was now as it were im-prison'd with us.

Q. How doth that appear?

Gal. 4. 4

A. He^s was made under the law.

Q. And what too?

He

A. He ^p was made ^{p 2 Cor, 5.}
fin. 21.

Q. *What else?*

7 Gal. 3.13

A. A ^q curse.

Q. *What besides?*

A. A ^r scorn.

r Isai 53.3

Q. *Was he under wrath?*

A. Yes ^s in a sort.

s Mat. 26,

Q. *Did Death cease*
upon him? 39.

A. ^t Yes.

t Phil. 2,8

Q. *And who too?*

A. ^u Sathan.

u Luke 22

Q. *What else?*

53.

A. The ^w very gates
of Hell. ^{w Mar, 16}
18.

Q. *How did he behave*
himself in this conditi-
on?

A. He ^x trusted in God. ^{x Isa, 50, 7}
What

*Q. What, GOD in
GOD?*

y Ioh. 20
17,

*A. The ^y Son in the
flesh trusted in the Fa-
ther.*

*Q. How shewed hee
that?*

z Isa. 50, 7

*A. He set his ^z face
like a flint.*

Q. What to do?

a Isa. 50, 7
6.

A. To ^a suffer.

Q. From whom?

b Mat. 26,
39.

A. From ^b GOD.

Q. And who too?

c Joh. 15.
18.

A. The ^c World.

Q. And who else?

d Luke 22
53.

A. ^d Sathan.

*Q. How long did his
sufferings last?*

e Mat. 27,

*A. Till ^e he gave up
the*

the Ghost.

*Q. Who was crucified Sect. 5.
hereby?*

A. The f old Man. f Rom. 6. 6

*Q. What was this old
man?*

A. The g sinful man. g Gal. 2.

*Q. Is this sinful man ^{20.}
ceased?*

A. Yes ^b in Christ. b Col. 1.

Q. How so? 21, 22.

*A. He was left i nail'd i Col. 2.
upon the Crosse. 13, 14.
Eph. 2. 15.*

Q. How could this be?

*A. He had there his
k deserved ruine.*

Q. How so? k Gal. 3. 13

*A. He l was arraig- l Rom. 8. 1
ned in Christ.*

Q. And what too?

Con-

m Phil. 2.8

** See John*

Valdeso

Considerat.

11. a book

happily

brought into

our English

Coasts.

n Rom. 6.6

o Ioh. 19.30

o Ibid.

1 Cor. 15.4

Seet. 6.

q A&. 2.24

*A. Condemned^m in
* Christ.*

Q. And what too?

*A. Heⁿ was destroy-
ed in Christ.*

*Q. What items did
Christ give of this?*

*A. The o words hee
spake before he gave up
the Ghost.*

Q. What were they?

A. It o is finished.

*Q. What did follow
hereupon?*

*A. The^p Resurrecti-
on.*

*Q. What was the Re-
surrection?*

*A. A q loosing of the
pains of Death.*

what

Q. What mean you ?

*A. A breaking * open of the Prison-
doors.*

*r Isa. 45. 1.
* Cyrus
was a type
of Christ.*

*Q. The doors of what
Prison ?*

*A. Of Sin, of Death;
of Wrath; of Hell;
of the Grave.*

s Rev. 1. 18

Q. Of what too ?

A. The Law.

t Gal. 4. 5.

*Q. Was the Law a
Prison ?*

*A. It kept men in
bondage.*

*u Act. 13
24.*

Q. How so ?

*A. It was the strength
of Sin.*

*w 1. Cor.
15, 56.*

Q. How mean you ?

*A. By it sin became
exceeding*

*x Rom. 5.
20.*

exceeding sinfull.

Q. As how?

y Rom. 4. 15 *A. It appeared infinitely meritorious of wrath.*

SeEt. 7. *Q. Were we involv'd in Christ's death?*

z Rom. 6. 8 *A. z Yes.*

Q. Had we a share too in his resurrection or release?

a Eph. 2. 5 *A. a Yes.*

Q. How?

b 1 Cor. 1. 30. *A. All^b that he is, he is to us.*

Q. How mean you?

c Col. 2. 19 *A. He^c is the head of the body.*

Q. What then?

d Isa. 53. 6 *A. He^d was our re-pre-*

presentative.

*Q. How was Christ
our representative?*

*A. He ^e transacted
all our affairs.*

e Heb. 5. 1.

Q. With whom?

A. With ^e GOD.

e ibid,

*Q. What did he under-
take to GOD for us?*

Sect. 8.

*A. He ^f offer'd him-
self to dye for us.*

f Heb 9. 25

*Q. Did GOD accept
of his offering?*

*A. He ^g was excee-
dingly well pleased
with him in all this.*

g Mat. 3. 7

*Q. What did he under-
take to accomplish by his
death?*

*A. To bring ^b many
sons*

b Heb. 2. 10

sons to glory.

Q. Did he accomplish his design?

i Col. 1. 22

A. i Yes.

Q. In what plight doth he present them to his Father?

i ibid,

A. i Perfect.

Q. How mean you?

A. Holy, unblameable, and unreprouable in his sight.

Seet. 9.

Q. How was he our representative too?

k Joh. 1. 16

A. In^k that whatsoever he received from the Father, he received it in our behalfe.

Q. What had we from the Father?

His

A. His^l fulnesse.

1 Col. 1. 19

Q. And what too?

A. His^m glory.

m Ioh. 17

Q. What else?

22.

A. Hisⁿ Righteousnes

n 2 Cor. 5,

Q. Had he all this for

21.

us?

A. Yes, and^o much^o more than can be expressed.

Q. What is he then to us?

A. He is G O D p to us.

p Tit. 2. 13

Q. How else expressed?

A. He^q is God with us.

q Mat. 1. 23.

Q. How is he made out unto us?

A. As^r our wisdom.

r 1 Cor. 1,

And^{30.}

Q. And how too?

7 1 Cor. I,
30.

A. As^r our Righteousnesse.

Q. And how else?

r ibid.

A. As^r our Sanctification and Redemption.

Seet. 10.

Q. whose representative too was he?

s Heb. 12,
25.

A. He^s was GODS Agent here on earth.

Q. what did he here in the behalf of GOD?

t Luk. 2. 49

A. He did^t negotiate all his affairs here.

Q. what affairs?

u Mat. 4.
23.

A. Those^u that concerned his Church and Kingdom.

Q. Name one of them?

He

A. He ^w made out ^w Ioh. 17,
his Fathers Name. 64

Q. Name another?

A. Being ^x all out of ^x Rom. 3,
the way, he set us ^y in the ^{17.} Ioh. 10. 9
way.

Q. Name a third?

A. He ^z sleighted ^z 1 Io. 3. 8
the works of the devil.

Q. What did he then?

A. He ^a went where ^a Ioh. 6. 62
he was before.

Q. Hath he then left
his Church.

A. Yes ^b in respect of ^b Ioh. 16, 5
that Ministration.

Q. How mean you? Sect. II.

A. His ^c appearing for ^c 1 Tim. 3
us (as then) in the flesh. 16.

Q. How is he with

H his

his Church?

*d Ioh, 14,
16, 18*

A. As *d* A Comforter.

Q. How mean you?

*e Ioh. 14,
23.*

A. He *e* is present in the Spirit.

Q. How long will he thus abide with his Church.

*f Mat, 28,
20.*

A. For evermore.

Seet. 12.

Q. What doth the Comforter?

*g Ioh, 14,
26.*

A. Bring *g* all things into our Remembrance.

Q. What things?

g Ibid.

A. These things concerning Christ.

Q. What else?

*h Ioh, 16,
13,*

A. Shew *h* us things to come.

what

Q. What too?

A. Convince i the i Ioh, 16, 8
world of sin, of righte-
ousnesse, and judgment.

Q. What else?

A. Seal k us unto the k Eph 4. 30
day of Redemption.

Q. What Redemption?

A. The l Redemption l Rom, 6,
of our bodies. 23.

Q. How will that be? Sect. 13.

A. By his m Spirit m Rom, 8,
that dwelleth in us. 11.

Q. When will that be?

A. When n Christ n Luk, 21.
appears. 28.

Q. How mean you?

A. In o his Fathers o Mat, 16,
glory. 27.

Q. What will then

H 2 come

come to passe?

*p 2 Thes.
1, 10.*

A. He *p* will be glorified in his Saints, and admired in al them that do beleeeve.

Q. And what too?

A. They that are not in him, will fly *q* from him.

*q 1 Ioh, 3,
17. comp.
with Rev,
6, 15, 16.*

Q. What will that be?

r Iude 15,

A. Their *r* destruction.

Q. What destruction?

*Sect. 14.
s 2 Thes.
1, 9,*

A. A *s* Destruction from his presence.

Q. And what too?

f ibid,

A. From *s* the glory of his power.

Q. What demonstration may be given of this?

Mens

A. Mens^t flying from *Isa. 33. 14*
him now.

Q. *How mean you?*

A. From^u his Bap- *Mat. 3,*
tism. *11, 12.*

Q. *What baptism?* *Seet. 15.*

A. The^w baptism of *Mat. 3,*
fire. *11.*

Q. *Is that so terrible?*

A. *x* Yes. *x* verse 12

Q. *How so?*

A. It, consumes the *Ibid.*
sinner root and branch.

Q. *How mean you?*

A. It takes *x* away his *x* 1 Cor, 1
glory. *29,*

Q. *What is his glory?*

A. His *a* sin in the *a* Phil. 3.
imaginary sweetenesse *19.*
of it.

H 3 And

Q. And what too?
b Dan. 10. 8 A. His b Righteous-
ness.

Q. And what?
c 1 Cor 1. A. His c wisdom.

20. Q. What else?

d Rev. 1. A. His d strength.

17. Q. What's the plight
of those, that are so de-
spoiled?

e Acts 9. 9 A. They e are left in
darknesse.

Q. What all?
f Eph. 5. 3. A. The f night of
some, is turned into
day.

Q. As how?
g 2 Pet. 1. A. The g day-starre
19. from on high, ariseth in
their hearts.

What

Q. What follows ?

A. They ^b become ^{b Eph. 5.8}
light in the Lord.

Q. What's the condition of those are not thus visited ?

A. They ⁱ are in hel.

^{i Psa. 49.14}

Q. What, here ?

A. Yes ^k in the sub-
urbs of it.

^{k Mat 24.8}

*Q. How wil it be with Sect. 16.
both at the last day ?*

A. They ^l wil be perfect light, and perfect
darknesse ; perfect life,
and perfect death ; perfect
joy & perfect woe:
and therefore perfectly
separated one from another.

<sup>l Mat. 25,
31, to the
end.</sup>

Q. How so?

m. ibid.

A. The *m* one shall have all that may make them happy; the other shall see nothing, but what shall make them miserable.

Sect. 17.

Q. Which is the most excellent way of knowing GOD?

*n 1 Cor.
12. 31.*

A. Our *n* knowing him in the Gospel.

n Heb. 11. 1

Q. Why so?

A. Because^o in that light only we see him as he was before, and since the fall, manifested unto men.

Q. How is the Gospel then to be esteem'd?

As

A. As ^p great riches. ^p Mat. 13.

Q. *How mean you?* 44.

A. The ^q blessings of ^q Eph. 3. 8
it cannot be exprest.

Q. *What means is Sect. 18.
instituted for the making
of it out?* ^{r 2 Cor. 13,}

A. The ^r Ministry ^{8.}
of the spirit.

Q. *Who is sufficient
for it?*

A. No ^s man of him- ^{s 2 Cor. 2,}
self. ^{16.}

Q. *Who then gives
sufficiency?*

A. The ^t sufficiency ^{t 2 Cor. 3,}
is of GOD only. ^{5.}

Q. *May it be carryed Sect. 19.
on without that which
we commonly call Hu-*

H 5 *mane*

mane Learning?

u Act. 4. 13

A. * Yes.

Q. *How so?*

w Rev. 10.

9, 10, 11.

2 Cor. 3. 6.

3 Joh. 2 27

A. By the inward *w*
mighty and secret tea-
ching of the Holy Spi-
rit.

Q. *Who were so
taught?*

a Act. 1, 3.

A. The *a* Apostles.

Q. *And who too?*

b Luk. 4. 18

A. Christ *b* himself.

Q. *As how?*

b *ibid.*

A. As *b* man.

Q. *Are any so taught
at this day?*

c 1 Joh. 2.

20.

A. There *c* is no true
teaching but by the
same anointing.

Q. *What is that
an-*

anointing?

A. The ^d Spirit. *d* 1 Joh. 2.

Q. *What is the Spi-* *27.*
rit to such?

Q. Its ^e in them a *e* Joh. 7. 38.
well of living water,
springing up unto ever-
lasting life.

Q. *Are they the true*
preachers?

A. They ^f that are *Seet. 20.*
not such, run before they *f* Acts 1, 4
are sent. *Ier. 23, 21*

Q. *why so?*

A. They have ^g seen *g* Ier. 23, 16
nothing.

Q. *And why too?*

A. They ^b have recei- *b* 1 Cor,
ved nothing. *11, 23*

Q. *What then?*

They

i Eph. 3, 5. A. They i can reveal nothing.

Q. What are such then?

k Mat. 23, 16. A. Blind k guides.

Q. Why so?

k ibid, A. Because k they undertake to lead others, the way themselves know not.

Q. Is there no use of the learning men cal humane?

Sect. 21. x 1 Cor. 3, 20. A. There x is use of all things.

Q. What's the ordinary abuse of learning?

y 1 Cor. 8, 1 A. It y puffs men up.

Q. How?

z 1 Cor. 8, 2 A. It z makes men think they know many things

things, when they know nothing at all, as they should know.

Q. What follows here-upon?

A. Contempt^a of the^a 3 Joh. 9. brethren.

Q. When is there a right use of such learning?

A. When^b it is laid^b Isa. 60. 14. at Christs feet.

Q. How mean you?

A. When^c it is made^c Isa. 60. 13. to serve him.

Q. How is the Mystery Sect. 22. of GOD, in the knowledg of it increased, among them that beleeve?

A. Divers^d ways.

Q. Tell the first?

d Eph. 3. 10

They

e Act. 2. 42. A. They ^e continue
in the Apostles do-
ctrine.

f Tit. 2. 10. Q. *What doctrine?*
A. The *f* doctrine they
taught.

Q. *What doctrine did
they teach?*

f Ibid. A. The *f* doctrine of
GOD and our Saviour
JESUS.

Q. *Is that doctrine
known among men at this
day?*

g Rev. 21,
14. A. Yes *g*.

Q. *How so?*

h Eph. 2.
20. A. By the *h* writings
of the Old and New
Testament.

Q. *How come you to*
un-

understand them?

A. By the same i Spirit that compos'd them. i 2 Pet. 1. 20.

Q. *Is the Spirit that was in the Apostles and Prophets, as yet in the Church?*

A. k Yes.

k 1 Pet. 3, 19: Rev.

Q. *How?*

19, 10.

A. In a l measure.

Acts 2. 18.

Q. *How else is the knowledge of Christ increased among them that beleeve?*

1 1 Cor. 12

11.

Seet. 23.

A. By m continuing m Acts 2: in the Apostles fellowship. 42.

Q. *The Apostles n they are dead.* n Ioh. 21. 19.

A. Yes^o to men.

o Ioh 10.

21, 22.

Are

Q. Are they then alive?

*p Rom. 6.
11.*

A. Yes^p to GOD.

Q. Are we then come unto them?

*q Heb. 12.
22, 23, 24.*

A. q Yes.

Q. How so?

q ibid.

A. To q the Spirits of just men made perfect.

Q. And how?

q ibid,

A. To q the General Assembly and Church of the first born, whose Names are enrol'd in Heaven.

Q. Can that be?

A. We sit with Abraham, Isaac, and Jacob in the Kingdome of

of Heaven.

Q. Can this be demonstrated?

A. Yes.

Q. How?

A. The ^r Kingdome ^r Jam. 2. 5. of GOD is but one.

Q. What then?

A. They ^s are all the ^s Luke 12 children of that King- 32. dome.

Q. What Kingdome?

A. The ^t Kingdome ^t Mat. 3. 2 of Heaven.

Q. Where is this Kingdome?

A. Its ⁿ in them that ⁿ Luke 17 beleeve. 21.

Q. How mean you?

A. Its ^m begun on earth. ^m Eph. 1. 14. Phil.

Give 3. 20.

Q. Give another demonstration of it?

x 1 Cor. 6.

17. 1 Cor

12, 13.

A. They^{} are all one Spirit.*

Q. Give a third?

y Eph. 3. 15

A. They are y of the same Family.

Q. How do they differ?

x 2 Cor. 5. 6.

A. Some x are in the body, and some are out of the body, with the LORD.

Q. What is the Communion of them in the body?

a A& 2. 46

A. It is^a Local.

Q. How mean you?

a Ibid,

A. They^a come together in the same place.

How

Q. How?

A. As they^b have opportunity. *b Gal. 6.10
Heb. 10. 25*

Q. How else is their Communion?

A. c Vocal. *c Mal. 3. 16*

Q. What's your meaning?

A. They^d speak the words of life, one to another. *d 1 Per. 4. 11.*

Q. To what end?

A. To edifie^e themselves, in their holy faith. *e Jude 20.*

Q. How come they together?

A. Off a ready mind. *f Isa. 60. 5.*

Q. How do they keepe together?

They

g Col. 2. 2. A. They & are kept together by the power of God.

Q. Do they not fall asunder one from another?

b Rom. 8. 1
38, 39.

A. Never b wholly.

Q. why?

i Eph. 1. 23

A. Because i they are all of one body.

Q. what Body?

ibid,

A. The i LORDS Body.

Q. what is the Lords Body?

i ibid,

A. The i Church.

Q. What is the Church?

i ib,

A. The; fulnesse of Christ.

where

Q. where is the Church?

A. In^t Heaven and k Eph. 3. 15 Earth.

Q. what is the third Sect. 24. may the Saints take for their increase in the knowledge of Christ?

A. Breaking^l of bread. l Acts 2.

Q. To what end?

A. To^m shew forth m I Cor. the Lords death till he 11, 26. come.

Q. How doth the breaking of bread, shew forth the Lords death?

A. Byⁿ shewing the 19. n Luk. 22, end of it.

Q. what was the end of

of Christs death?

• Phil. 3, 3

A. To ^o take away our rejoycing in the flesh.

Q. How doth Christs death, take away our rejoycing in the flesh?

p 1 Pet. 4. 1

A. Christ ^p suffered for us in the flesh.

Q. What then?

q ib, v. 2.

A. That ^q we no longer, should live the rest of our time to the lusts of men.

Q. How mean you?

q ibid.

A. After ^q the will of man.

Q. How then?

q ibid.

A. To ^q the will of GOD.

what

Himself and Members. 167

*Q. What then was
Christs death?*

A. The Death of 1 Io, 3, 5
sinne.

Q. And what too?

A. All that which 2 Tim. 1
to the hurt of man, came 9.
in with sin.

*Q. Is this seen in the
Supper?*

A. Yes. 1 Gal. 3, 1.

Q. How?

A. By faith. 1 Ioh, 6, 40

*Q. What else is this a
figure of?*

A. The Saints fel- 1 Cor,
lowship. 10, 16, 17.

Q. In what?

A. In the Lord Je- x *ibid,*
sus.

How

- y ib. v. 17.* Q. *How?*
 A. They, being many, are one bread.
- Q. *What doth it figure out besides?*
- z Joh. 6. 48* A. Our *z* heavenly life.
- z ibid.* Q. *How mean you?*
 A. Its *z* the food of life.
- a Joh. 6. 35* Q. *How?*
 A. To *a* faith it presents Christ.
- Scct. 25.* Q. *Who may come to the Supper?*
- a Rev. 22, 17.* A. All *a* that have a will to come.
- b Isa. 25. 6.* Q. *May that be?*
 A. Christ *b* calls sinners to himself in this,
 as

as well as in the rest of the Ministrations; and the ^cgate of heaven is to ^cIsa. 60. 11 stand open in this, as well as in any other ordinance of GOD.

Q. Are we not to put a difference, between the precious and the vile?

A. The ^dLord himself doth that. ^dMat. 22, 11.

Q. How mean you?

A. At his ^ecoming. ^eMat. 24,

Q. What coming do ^{39.} you mean?

A. His ^fcoming in ^fMal. 3. 2 this, and the rest of the Ministrations.

Q. What is this his coming?

g Mal. 3, 2 A. & Terrible.

Q. why so?

g ibid.

A. 'Tis & as refiners fire, and as fullers sope.

Q. what do the sinners, and hypocrites say of it?

b Isa. 33, 44.

A. Who^b among us shal dwell with devouring fire.

Q. what do such then?

i Amos 4, 4

A. Goⁱ to the Ministrations where Christ is not.

Q. what are such?

k Lu. 15, 16

A. k Husks for swine.

Q. what are they advantaged by them?

l Ezek. 34 16.

A. They are l fat ned and confirmed by them, in their spiritual, and open

open pride, and prophaneſſe.

Q. What follows here-upon?

A. A ^m ſcorning of, ^m Ezek. 34, 21. and a trampling upon the brethren.

Q. What are ſuch a people?

A. A ⁿ carnal Church. ⁿ Rev. 17. 4

Q. And what too?

A. A ^a Church Ma- ^o Rev. 17. 6 lignant.

Q. May not an unbeliever poſſibly come to this Miniſtration diſpenſd in Chriffs name?

A. Poſſibly ^p, but not ^p Acts 5. 12, 13, 14. uſually.

Q. Why ſo?

I 2

It

q Acts 2. 42, 43, 44. A. It hath the *q* same operation with the word.

Q. what word?

q Heb 4. 12 A. The word that *q* is quick and powerful.

Q. what then?

r Act. 2. 43 A. He *r* will have no heart to either long.

Q. If he come, doth he pollute the Supper?

f Mat. 7. 6. *A.* The *f* Supper cannot be polluted.

i Cor. 11. 20. *Q. why so?*

A. The Supper is indeed the Lord himself, whom the unbeleever cannot receive.

Q. who is polluted then?

He

A. He^t that hath not Tit. 1. 15
faith.

Q. *Why so?*

A. There is ^{no} nothing ^{no} ibid,
pure to him.

Q. *Are such to be kept
from the Supper?*

A. They^m are absent, Eph. 2. 12.
though they seem pre-
sent.

Q. *May none be kept
from it?*

A. Not ^{no} by external 2 Cor. 10. 4.
force.

Q. *By what then?*

A. The ^{no} two-edged Gen. 3. 24.
sword & rod of Christs
mouth.

Q. *Is that sufficient?*

A. The ^{no} Church hath Isa. 26. 1

no other fence.

Seet. 26. Q. Is not the Magistrate the Churches fence?

a Tim. 2. 1, 2. A. Yes^a as he is the fence of other men.

Q. How mean you?

b Rom. 13 3, 4. A. From b outward wrong and violence.

Q. What is the Magistrate in this?

c Isa. 49. 23. A. A c Nursing father.

Q. How so?

d ibid. A. Herein^d he bowes to Christs scepter.

Q. How mean you?

e Phil. 2. 9 10, 11. A. He e confesserh Christs soveraignty.

Q. Over whom?

*f Heb. 12. 9. A. The f spirits of men
May*

Q. May not the Magistrate interpose with his power, in matters purely appertaining to GOD?

*A. He hath^g hither- g Rev. 17.2.
to been abused, by such
suggestions.*

Q. As how?

*A. He hath been^b en-
gaged against GOD^b Rev. 13.
and his truth. 15.*

*Q. How doth that ap-
pear?*

*A. Thereⁱ are tokens i Rev. 14.
of it, all Christendome 20.
over.*

Q. What are they?

*A. Persecution^k, war, k Rev. 16,
and confusion. 13, 14.*

I 4 *What*

Q. What do these ?

l Rev. 2.
27.

A. Break^l the Nations like a potters vessel.

Q. Is not this rod in Christs hand ?

m Psa. 2.9

A. m Yes.

Q. What doth hee aime at, in weilding of it ?

n Rev. 19,
2. 6. *A. Theⁿ regaining of his soveraignty.*

Q. Over whom ?

o Rev. 11.
15.

A. The^o Nations.

Q. In what things ?

p Rev. 19.6

*A. In p things apper-
taining to himself.*

Q. Do not the Nations then acknowledge his King-shippe over them ?

They

A. They^r all welnigh ^{q Rev. 13.3}
bow down, to some o-
ther Lord.

Q. *What other Lord?*

A. ^{r Rev. 12.}
Sathan.

^{9. 13, 14.}

Q. *How comes that to
passe?*

^{s Rev. 19.}

A. By the^s insinua-
tions of the false pro-
phet.

Q. *What is that false
prophet?*

A. The^s Pope, and ^{s ibid,}
the Popish Clergy.

Q. *At what do they
aime?*

A. Their^t owne bel- ^{t Phil. 3.19}
ly.

Q. *How do they attain
that which they aim at?*

I 5 They

u Rev. 13.
17.

A. They^u get themselves confirmed by a law.

w Rev. 9,
1, 2.

Q. *What do they then?*

A. Keep^w the people in ignorance.

x Isa. 56.
11, 12.

Q. *And what too?*

A. Live^x in luxury.

Sect. 27.

Q. *What then's the wisdom of the Magistrate?*

y Phil. 3. 2

A. To y beware of such.

z Isa. 11,
13, 14.

Q. *What too?*

A. Not to lean z to the right hand, or to the left.

a 2 Chr. 10
10.

Q. *What mean you?*

A. Not to a strengthen one Sect of men, against

against another.

Q. How mean you ?

A. Among ^bChristi- *b* Mat. 20.
ans. 26.

Q. Why so ?

*A. Least they ^crun ^cRev, 17,
upon the same rock, as ¹³
do the Papists.*

Q. What do they ?

*A. Urge ^dPopery, ^dRev, 13.3.
but neglect Christia-
nity.*

*Q. May the like be
found among Protestants?*

*A. 'Twas so in Eng-
land.*

Q. When ?

*A. Before this Par-
liament began.*

Q. As how ?

Con-

a Gal. 6. 12

A. Conformity *a* had
welnigh thrust out
Christianity.

Q. Declare your mea-
ning?

b Col. 3. 11

A. 'Twas *b* not e-
nough to be a Christi-
an.

Q. Is this remedied?

A. Scarce any where
in the world.

Q. Can that be?

c 1 Pet. 4.
16.

A. Scarce any man,
in any Nation, is em-
braced meerly, as *c* a
Christian.

Q. How then.

d Mat. 5.
46, 47.

A. As a Christian,
that is of *d* such or such
an opinion.

What

*Q. What do you judge
of this?*

A. Its ^e the shame of ^e Gal. 6.
Christendom. 14, 15, 16.

Q. And what too?

A. The ruine of the ^f Isa. 60. 12
Nations, professing it.

*Q. When will this be
remedyed among them?*

A. When ^g Christ is ^g Isa. 11. 6.
acknowledged by them.

*Q. Why will nothing
but the knowledge of
Christ alone, heal the Na-
tions?*

A. Because ^b he alone ^b 1 Cor. 1.
is al for us to GOD, and ^{30.}
all in us, to our selves,
and others.

Q. What of that?

When

A. When he is all,
and we (in our own ac-
; Isa, 11,9 count) nothing at all;
there will be an end of
all strife.

Se^{ct}. 28. Q. *What's the last
way the Saints have to
grow in Christ?*

b Act 3,42 A. They^b Continue
in prayer.

Q. *What is prayer?*

c Rom. 8.
26.

A. The^c spirit in us,
makes intercession for
us.

Q. *How?*

c ver. 27. A. According^c to
the will of GOD.

Q. *May we not aske
then whatever comes in
our heads?*

By

A. By ^d no means. ^d Eccles. 5

Q. *May we speak our
own words, in prayer?*

A. ^d Neither. ^d verse 1.

A. *Must we ask in
faith?*

A. ^e Yes. ^e Jam. 1, 6

Q. *What is faith?*

A. A beleeving what ^f 2 Cor, 4
GOD says. ^{43.}

Q. *Why must we aske
in faith?*

A. He that beleeves
nothing, can receive no-
thing, in ^g prayer. ^g Jam. 1. 7.

Q. *Why?*

A. ^g Because he asks ^g Ibid,
amisse.

Q. *How come you then
to GOD in prayer?*

By

b Joh. 14. 6A. By *b* him.Q. *How mean you ?**b* *ibid*,A. By *b* Christ.Q. *How so ?**i* 1 Cor. 3.
16.A. We have *i* his
mind.Q. *How ?**k* Rom. 8. 9A. His *k* Spirit.

Sect. 29.

Q. *What's the Churches pale ?**l* Rev. 21.
22.A. *l* Christ.Q. *Why so ?**m* Joh. 10.
9.A. None *m* can be in
the Church that come
not in by him.Q. *Are not men re-
ceived into the Church by
baptism ?**n* Heb 12.
23.A. *n* No.

Sect. 30.

Q. *What's the use
then*

then of baptism?

A. Its a Ministration,
serving to the ma-
king^o out of Christ to
men.

o 1 Pet. 3,
21.

Q. *May infants be
baptized?*

A. Yes, if *p* men be
so perswaded.

p Rom. 14
14.

Q. *How mean you?*

A. If they *q* have
faith.

q Rom. 14
22.

Q. *May an infant be
baptized in faith?*

A. Yes *q* doubtlesse.

q Ibid.

Q. *How so?*

A. All our things are
to be done *r* in faith.

r Rom. 14

Q. *Is there a rule for
such baptism?*

Not

A. Not exprest,

Q. *What's the rule of things not exprest?*

5 & Cor.
10. 23.

A. I^s can do al things, but wil not be brought under the power of any.

Q. *What's the ordinary use of Infant-baptisme?*

1 Cor. 3,
3, 3.

A. Its^t for the most part Carnal.

Q. *How so?*

2 Mar. 28,
19.

A. Itsⁿ Carnally administered.

Q. *And why too?*

2 Isa. 1. 12

A. To a^m Carnall end.

Q. *What's the fruit of both?*

2 1 Cor. 3.
3.

A. Strife^x and Con-
tenti-

tention about it.

Q. Have the infants of some parents more right to baptisme then others ?

*A. Men^y have recei- y Mat. 15.
ved that but by traditi- 2. Rom. 3
on. 9.*

Q. Do not most parents baptise their children, under such a Notion ?

A. Yes.

Q. Why so ?

*A. Because & they are & Mar. 7. 7
so instructed.*

Q. By whom ?

A. Their & teachers. & ibid.

Q. Under what Notion, do you judge it meet to baptise ?

As

a 1 Pet. 3,
31j

A. As a^e means to
make out the doctrine
& faith I have received.

Q. To whom?

b Mat. 5.16

A. To the^e World.

c 1 Cor. 14
12.

Q. And whom too?

A. The^e Church.

Q. What doctrine is
made out in baptism?

d Acts 4,
12.

A. That^e there is
hope in Christ, and in
none other.

Q. For whom?

e Col 3.11

A. For young and
old.

Q. Are you bound to
this by a law?

f Rom. 13.
10.

A. By^t the law of
love.

Seft. 31.

Q. May you use it or
not

nor use it?

A. I have liberty ^g to do so ^{1 Cor, 8}
to do. ^{10, 29.}

Q. *How?*

A. If I ^h use it, I am ^h ^{1 Cor, 8}
not the more accepted; ^{8.}
and if I use it not I am
not the lesse accep-
ted.

Q. *Is it then in*
that respect, of the same
nature with Circumci-
sion?

A. Yes ⁱ, and all other ⁱ ^{Gal, 6, 15}
outward things.

Q. *May we suspend*
the use of some outward
things?

A. ^k Yes.

^k Gal, 2, 14

Q. *When?*

When

k Gal. 2. 14 A. When *k* Religion
is placed in them.

Q. Doth not Religion
consist in them?

*l Rom. 14,
17.*

A. *l* No.

Q. In what then?

l Ibid.

A. In *l* righteousness,
peace, and joy in the ho-
ly Spirit.

Q. What use then is
there of outward things?

*m Ioh. 3.
12:*

A. It serves *m* onely
to make out heavenly
things.

Q. They are not then
the heavenly things them-
selves?

n Gal. 5. 3

A. They *n* are Jew
that know not Christ
that so think.

Q. Are there any such called Christians?

A. The^o most of the^o world are such. *o 1 Joh. 2, 18.*

Q. How may they be described?

A. They^p would make^p a fair shew in the flesh. *p Gal. 5. 12*

Q. As how?

A. They'll^q constrain you to be circum- *q v. ibid,*
lycised.

Q. How mean you?

A. Force^q you to^q outward things. *q ibid.*

Q. How are the Saints ed out to outward things?

A. By^r heavenly^r things. *r 1 Pet, 4, 11;*

Q. As how?

First

5 1 Cor,
14, 30,

A. First they have them, and then shew them.

Q. How?

1 1 Pet, 4,
11,

A. In^t external Ad-
ministrations.

Q. Are they slow in ex-
ternal o^rservations?

11 1 Cor,
15, 18,

A. They are " most
active in them.

Q. Why so?

11 1 Pet, I
23.

A. Because^w they
have the life and power
of them.

Q. Why do's the world
then despise them?

x Mat, 7,
28, 29.

A. Because^x they do
not perform them, as the
world.

Q. How do they per-
form

ve forme them?

w A. As they are y led y Col. 1.29
out, of GOD.

d- Q. What is such a
performance?

x- A. Full of life, and
power.

of Q. How doth the world
performe them?

A. With 2 respect 2 Gal. 1.10
to man.

ney Q. And how too?

we A. ^a Coldly. ^a Mat. 7.

Q. And how? 28, 29.

orl A. Without ^a profit, ^a Isa. 58.3
without GOD.

y d Q. And how besides?

th A. To be saved ^a by ^a ibid.
he doing of them.

per Q. What are they?

orm K Chil-

b Gal. 4.
30, 31.

A. Children ^b of the
bond woman.

Q. What then is the
baptism of water?

c 1 Pet. 3.
21.

A. A ^c shadow.

Q. Why do men so strive
about it?

d Phil. 2. 5
Mic, 6. 6, 7

A. It shews ^d our un-
acquaintance with the
substance.

Q. Of what is it a sha-
dow?

e Col. 2. 17

A. A ^e shadow of
Christ.

Q. Is there a teaching
by shadows in the New
Testament?

f 1 Pet. 3.
21.

A. Yes ^f.

Q. Why so?

g 1 Cor. 3
1.

A. Because ^g of
somes

somes weaknesse.

Q. What think you of the New Testament shadows?

A. They ^{*b* 1 Cor. 11} *go out, as* ^{*26.*} *their substance comes in.*

Q. Do you mean in practise?

A. No ^{*i*} *but in e-* ^{*i* 1 Cor. 9:} *steem.* ^{*19, 20.*}

Q. What esteem have the most of them?

A. They ^{*k*} *embrace* ^{*k* Act. 15. 1} *them as the substance.*

Q. What's the Christi- S. 32. an government?

A. Voluntary. ^{*1* Pl. 110. 3}

Q. How mean you?

A. Rebels ^{*m*} *are made* ^{*m* Pl. 68. 18} *K 2 willing*

willing to submit unto it.

Q. What? by the sword of man?

n 2 Cor.
10. 4.

A. Noⁿ, the arme and power of GOD.

Q. In whose hands, is it?

o Isa. 9. 6.

A. In^o Christs.

Q. What in his alone?

p Mar. 28.
18.

A. Yes^p.

Q. Is it ^p not deputed?

q Joh. 14. 18

A. No^q.

Q. How is it then exercised?

r Mat. 28.
20.

A. By^r his own presence.

Q. In whom?

s Col. 1. 27

A. In^s all the subjects

jects of it.

Q. How is it put in execution?

A. According ^t to the degree, of the Ma-^{t 2. Cor, 3} nifestation, of him--^{17.} self.

Q. Who are meet to go before others?

A. Those ^u in whom ^u Col. 1. 18 his presence, doth most appear.

Q. How is his presence manifested?

A. By ^w the Word. ^{w 2 Cor. 10. 4. 5.}

Q. What word?

A. The ^x quickning ^{x Heb 4. 12. 13.} Word.

Q. How mean you?

y Joh. 6. 63 *A. The Word made out in the Spirit.*

Q. How is Christ thus manifested?

z Eph. 3. 10. *A. z Variously.*

Q. Shew your meaning?

4 I Cor. 12. 6. *A. In a some after one manner, and in some after another.*

Q. Give an instance of it?

b I Cor. 12. 8. *A. To^b one is given, by the Spirit, the word of wisdom, to another the word of knowledge by the same Spirit.*

Seet. 33. *Q. what are such in the Scripture phrase?*
Bishops,

Himself and Members. 199

A. ^a Bishops, ^b Pa- ^a Phil. 1. 1
stors, ^b Teachers, ^a El- ^b Eph. 4. 11
ders, ^a Deacons.

Q. Are all such, that
are so call'd?

A. Most ^c are call'd ^c Mal. 1. 11
that which they are
not.

Q. What are such
then?

A. ^d Theeves and rob- ^d Joh. 10. 1
bers.

Q. How else accoun-
ted?

A. ^e Wolves in sheeps
cloathing. ^e Act. 20.

Q. Are they that are
such (viz. Bishops, Pa-
stors, Teachers, Elders,
Deacons) so accounted?

K 4 Yes

f Rom. 10.

15.

A. Yes *f* of some.*Q.* Who are they?*A.* Such as can discern Christs, from a strangers *g* voyce.*g* Ioh. 10.

5.27.

Q. Are they not then accounted such, of all?*b* 1 Cor. 4

10, 11, 12.

13.

A. They are *b* to most, as the off-scouring of all things, untill this day.*Q.* Doth that discourage them?*i* Mar. 5.

11. 12.

A. Nay, they *i* are encouraged thereby.*2* Cor. 12.

10.

Q. How may that be?*k* Rev. 10.

10.

A. They *k* have ate the book.*what*

Q. What book?

*A. The 1 Booke re-¹ Rev. 5. 8
vealing GODS mind.^{9.}*

Q. What of that?

*A. Its ^m bitter in ^m Rev. 10
their bellies.^{10.}*

*Q. What doth that
denote?*

*A. That ⁿ such alone ⁿ ver. 11.
are apt to teach.^{1 Tim. 3. 2}*

Q. How mean you?

*A. They ^o cannot but ^o Act. 4. 20
testifie, the things they
know.*

*Q. Is Christ then ope-
rative in the whole
body?*

*A. He ^c worketh in ^c Col. 1. 29
it mightily, but vari-
ously too.*

K 5

Are

Seet. 34. Q. Are none then to meddle in the Church, without such an operation of GOD?

d 1 Pct. 4. A. Not done.

11.

Q. Why so?

e 2 Sam. 6 A. Like Uzzah, hee toucheth the Arke of God uncall'd.

6, 7.

Q. Will not the Call and appointment of men, or Ministers, bear him out in it?

f Jer. 23. 21 A. Not at all.

Q. Why so?

g Gal. 1. 1. A. Because g they have no power.

Q. What is the utmost, the best of men or Ministers can do, in this case?

They

A. They ^b can onely ^b Joh: 15.
bear witness to the gift ^{27.}
of GOD, by the same
Spirit, by which it is
given.

Q. *Is it in their pleasure, to give way to such a Gift?*

A. Its ⁱ their grie- ^{Seet. 35.}
vous sin to oppose it. ^{i Aet. 7. 51}

Q. *What sin are many like to fall into, in this last age?*

A. The ^k sin against ^k Rev. 16. 9
the holy Spirit.

Q. *Why so?*

A. The holy ⁱ Spi- ^{i Aet. 2. 17}
rit, being gloriously ^{18. 13.}
poured forth on them
that beleeve, is in its o-
perati-

perations, mightily, and maliciously opposed, and blasphemed, by some.

Q. who are farthest off from this sin?

m 2 Thes.
2. 10.

A. They^m that receive the truth, in love.

Q. How?

n Act. 18.
26.

A. Byⁿ whomsoever dispensed.

Q. what leads men to this sin?

a Lu 16. 14

A. Selfe^o ends.

Q. when?

p Ioh. 9. 41

A. After^p some degrees of conviction.

Q. what's the end of such men?

q 2 Pet. 2.
20.

A. Their⁷ latter end is

is worse, then their beginning.

Q. How is this sinne kept, from appearing to men?

A. It is hid, under cloak of profession. ^{r Ioh.9.40}

Q. A profession! of what?

A. Of the law, and outward things. ^{s Act.6.13}

Q. How is it exprest?

A. In walking in a way of malice, against the most innocent. ^{t Ioh.7.32}

Q. How is that malice exprest?

A. In evill speakings. ^{u Jude 15!}

Q. In what too?

w Mat. 5,
11.

*A. Casting w out
their names as evill.*

Q. And how too?

x Heb. 11.
36.

*A. In x exquisite tor-
ments.*

Q. How?

y Ioh. 5. 18

*A. As they have op-
portunity and power.*

Part. III.

3. Part.
Sect. 1.

*Q. HAVING given
the threefold
way of knowing GOD by
Christ; Shew the three-
fold way in which man is
known to you by Christ?*

*A. I have already
shewn the one, in, and
by*

by the other.

*Q. But shew it again,
but distinctly and brief-
ly; and first what was
mans estate in innocen-
cy?*

*A. 'Twas α his best α Gen. I.
estate. 26.*

*Q. what was he in
this his best estate?*

A. a Vaniry. a Ps. 39. 5.

*Q. How doth that ap-
pear?*

*A. In b the sequel of b Gen. 3.
it, 19.*

Q. How?

*A. He c withered c 1 Pet. 1.
like the grasse of the 24.
field.*

*Q. Did God mind to
con-*

confirme him in this estate?

d Eph. 1.4 *A. No d .*

e Ibid. *Q. what then?*

A. e He intended before the world was, to put him into a better.

Q. what estate could be better?

f Ro, 5. 14. *A. That f of which this first estate, was but a figure.*

Seft. 2.

Q. what was then Adams sin?

A. His reflecting on, & embracing *g* of himself, who was but a figure, but neglecting Christ, the substance.

Q. Vvas

*Q. Was Christ preacht
in Paradise?*

A. Yes.

*Q. How doth that ap-
peare?*

*A. He was figured
out, there.*

Q. How?

*A. In the tree of life,
and man himself.*

*Q. What became of man,
when he sinned?*

*A. He^b was like that ^b Gen. 2.
brazen Serpent, to be 17.
beaten to peeces, or
ground to powder.*

Q. How is this done?

A. By ⁱ the Law.

*ⁱ Exod. 19:
18.*

Q. As how?

*A. By ⁱ the terrors that ⁱ Ibid,
come*

come along with the transgression of it.

Q. what are they?

k Exod. 20
18.

A. Innumerable.

Q. what's the condition then of man under the Law?

l Heb. 12.
29.

A. God, is a terror to him.

Q. why?

m Exod.
20. 19.

A. Because ^mhe looks to be destroyed by him.

Q. why?

n Gen. 3. 8

A. For his ⁿ sin.

Q. How great is his feare?

o Heb. 2.
15.

A. He fears ^o all the day long, and all his life long.

Se&t. 3.

Q. what's the onely means

*means to be freed from
this feare?*

*A. Only the p^r know- 1 Ioh. 4. 18
ledge of Christ.*

Q. Why so?

*A. Because ^q hee was ^q Perditus
in a fort destroyed for ^{Attritus}
us, and we in a fort de- ^{Bernard}
stroyed in him. ^{on the}
^{word}*

*Q. How could wee be
destroyed in Christ? ^{Bruised,}
^{Esa. 53. 5.}*

*A. We ^r were com- ^r Ioh. 32.
prehended in him. ^{32.}*

Q. How?

A. In ^r his death. ^r ibid.

Q. As how?

A. In ^s Gods account. ^s Rom. 4.

Q. And how too? ³⁻

*A. In the ^t account ^{Rom. 6. 11}
of faith.*

2. How

Q. How were we comprehended, in Christ's death?

2 Cor.

A. As sinners.

5. 21.

Q. Are wee to reckon our selves dead?

1 Col. 3

A. Yes in Christ.

3.

Q. To what?

2 Ro. 6.

A. To all sinners.

11.

Q. How mean you?

1 Col. 3.

A. To all that we are,

9.

in the first Adam.

Q. Did Christ only dye?

2 Cor.

A. He rose againe the third day.

15. 3.

Q. What doth that advantage us?

2 Eph. 2. 6

A. Hee raysted us with himselfe.

Q. To what?

A. To

A. To ^b life & peace. ^b Eph. 1. 3.

Q. To what end?

A. To live ^c with God. ^c 1 Pet. 3.

Q. How long?

For ^d evermore. ^d Rev. 1.

Q. What then is the ^{18.}
state of man, in Christ? *Sect.* 4.

A. Most ^e happy. ^e Eph. 1.
Why so? ^{18.}

A. Because *f* he par- ^f Philip. 3.
takes of his death, and ^{10.}
resurrection.

Q. What hath he, by
his death?

A. A ^g freedome ^g 1 Joh. 3
from sinne. ^{5.}

Q. And what too?

A. All ^h other evils. ^b Esa. 33.

Q. How?

A. By ⁱ Faith. ⁱ Heb. 33.

when ^{24.}

Q. When will this appear?

k Col. 3. 4 A. When *k* Christ appears.

Q. How will the Believer then appear?

1st Ioh. 4. 17. A. Perfect^l.

Q. As how?

m Mat, 5, 48. A. As Christ *m* is perfect.

Q. What's the fruit you have of Christ rising, and going to the Father?

n 2 Cor. 12, 4. A. Unspeakable.ⁿ

Q. Hint it from the Scripture, as you can?

o 1 Cor. 15. 24. A. He^o hath brought us to the Father.

Q. Where is then our home?

Hea-

Himself and Members. 215

A. Heaven *p.* *p* Phil. 3.

Q. Are we in Hea-^{20.}
ven?

Q. In ^q Christ. *q* Eph. 1. 3

Q. What doth this oc-
casion?

A. Joy, unspeakable *r* 1 Cor,
and full of glory. 15. 5.

Q. When?

A. In ^s life and death. *s* Phil. 1.

Q. Why? *21.*

A. Because ^f in either *f* *ibid.*
Christ is gain unto us.

Q. What's the fruit of
this Joy?

A. Because ^t of it we *t* 1 Cor.
die daily. 15. 3.

Q. To what?

A. To all ^u things *u* Gal. 6.
here below. 14.

Why

*Q. why so?**u Gal. 6.
14.**A. For u Christs
fake.**Q. where is then your
rest?**w Heb. 4. 9**A. In w Christ.**Q. what is the Con-
versation of such a one, on
earth?**x I Joh. 5.
3.**A. Hee x walkes, in
all the Commande-
ments of God.**Q. How?**y Col. 1. 29**A. According y to
the gift, and power of
God unto him.**Q. Is he a man of
strife?**z Rom. 12
21.**A. He z overcomes
evil with good.**Is*

Q. Is he profitable in his fellowship?

A. His ^a mouth is as ^{a Pro. 10. 11.} a well of life.

Q. Doth he love in word only?

A. Hee ^b is willing ^{b 1 Ioh. 3. 16,} to be spent for the brethren.

Q. Is he willing to communicate?

A. Yes ^c freely, according to that which ^{c 1 Tim. 6. 18.} he hath.

Q. Will he do good to strangers?

A. He ^d doth good ^{d Gal. 6. 10.} unto all, but especially the household of faith.

L Doth

Q. Doth he glory in what he doth?

A. He gloryeth in the Lord only.

*1 Cor. 1.
31.*

Q. What's the conclusion of all?

A. f Beleeve and live.

Q. How?

A. It ^a makes us, like God.

a Eph. 5.1

Q. Tel how?

A. It ^b makes present, things past, and to come.

b Heb. 11.1

Q. How mean you?

A. By ^c it we live in eternity.

*c 2 Cor. 4,
17, 18.*

Q. Is not repentance needful?

A. Where ^d these things

d Eph. 6.1

things are, there repentance, wil be.

Q. How mean you ?

A. He ^e that hath ^e Ioh. 6. 45
heard, and learned of
the Father, will not be
at the beck ^f of any o- ^f Isa. 26. 13
ther Lord.

*Q. What other Lord is
there besides ?*

A. ^g Sin.

^g Rom. 6.
14.

Q. What is sin ?

A. A ^b delusion.

^b Gen. 3. 13

Q. As how ?

A. It ⁱ makes a fair ⁱ Gen. 3. 6
shew, but hath no sub-
stance.

*Q. Declare your mea-
ning ?*

A. 'Tis ^k not the ^k Isa. 55. 2

L ² things

thing it pretends to be,
neither hath it that it
pretends to give.

Q. what is that?

1 Lu. 15. 16

A. 1 Content.

*Q. what is repentance
then?*

m Rom:

12. 1.

Heb. 8. 10

*A. A^m Change, in the
heart or mind.*

Q. what change?

m 1am. 1. 17

*A. Aⁿ supernatural
change.*

o Tit. 2. 11

Q. why supernatural?

*A. Because^o of the
appearance, and com-
munication, of that
which appertains to
another world.*

*Q. what doth such an
appearance, operate?*

An

A. An ^p abhorring ^p 2 Cor. 7
of what is beneath it ¹¹.
self.

Q. Declare your meaning?

A. A ^q loathing of
whatever stands in com- ^q Job 42.6
petition, with it.

Q. What is that appearance, and communication?

A. The ^r New Crea- ^r Gal. 6.15
ture.

Q. What of him?

A. He alone ^s is hea- ^s 1 Cor.
venly. 15.48:

Q. How?

A. From ^t Heaven. ^t 1 Cor. 15

Q. And how? 47.

A. For ^u Heaven. ^u Joh. 3.13

L 3 *What*

Q. what is the New Creature ?

w Psa. 32. *A. The w blessed man.*

A, 2. Q. who is hee ?

z Isa. 62. 12 *A. The z man restored.*

Q. Unto ! or into ! what ?

y 2 Cor. 3. 18. *A. The y image of God.*

Q. what is that image ?

z Heb. 1. 3 *A. z Christ.*

Q. what's the consequent of this appearance ?

Seet. 6. A, a Regeneration.

a Tit. 3. 5. *Q. what mean you ?*

A. The new birth, b Ioh. 3. 3. *or the b bringing forth of the Sons of God.*

From

Himself and Members. 223

Q. From whence?

A. From ^c the womb ^{c Eph. 5.8}
of sin, and darkness.

Q. How is your mea-
ning?

A. From ^d their lost, ^{d Eph. 2.12}
dead, and dark estate.

Q. Into what are they
brought forth?

A. Into ^c the King-
dom, of Gods dear Son. ^{c Col. 1.13}

Q. What have they
there?

A. ^f Liberty. ^{f Gal. 4.26}

Q. With whom?

A. With ^g the Saints ^{g Col. 1.12}
in light.

Q. Where is that?

In ^b the New Hieru- ^{b Gal 4.26}
salem. ^{Rev. 21.2}

Q. Is their dwelling there?

3 Rev. 3. 12

A. i Yes.

4 Ph. 3. 20

Q. How so?

A. They can live ^t no where else.

1 Heb. 4, 3.

Q. Why so?

A. Its ^l their proper sphere.

Q. Do they not then sinne?

m Rev. 21. 21.

A. No ^munclean thing, can be admitted there.

Q. Have they no sinne then?

A. They are dead indeed, unto ⁿ sin.

12.

Q. Can that bee?

o Ibid,

A. They ^o are to reckon themselves, so.

Doth

Q. Doth not sin appear in them?

A. Not p as such. p 1 Ioh 3.9

Q. Do they appear as such?

A. They^r appear so, q 1 Ioh 3.2 but in part.

Q. Why so?

A. Because^r the vail^r Isa. 24.7 is but in part, done away.

Q. How mean you?

A. As^s to them. s 1 Cor. 13

Q. And how?

A. As^t to others (in t 1 Iam. 5.17 them).

Q. Is it not quite done away?

A. Yesⁿ in Christ. n 2 Cor. 3

Q. What is that vail? 16.

L 5 The

w Heb. 10. *A.* The *w* flesh.

20. *Q.* Is not sin in it, as it is in us?

x Rom. 7. *A.* In it *x* there dwelleth no good thing.

18. *Q.* Do these new-born babes, delight in it?

y Rom. 7. *A.* They *y* are burthened with it.

24. *Q.* What then is their delight?

z Gal 5. 25 *A.* To live *z* in the Spirit.

Q. What is true of such?

A. They have crucified the flesh *a*, with its *a* affections and lusts.

a Gal 5. 24 *Q.* If so, why do they yet hope?

b Heb. 6. 13 *A.* Hope *b* anchors, and

and stays them within
the vaile.

Q. where is that ?

A. Where the fore-
runner is gone before. *c* Heb. 6. 20

Q. who is that ?

c ibid.

A. Christ.

Q. where is he ?

A. In *d* Heaven it *d* ibid.
self.

*Q. what doth hee
there ?*

A. Appear *e* for us. *e* Heb. 9. 24

*Q. what's the fruit
of hope ?*

A. Stedfastnesse in *g* Heb. 6. 18
Christ.

Q. How mean you ?

A. Not withstanding *b* 2 Cor.
b grievous temptations 12. 9.
and

and sufferings in the flesh.

Seet. 7. Q. Shal Faith, and Hope, be for ever?

31 Cor. A. ⁱNo.

13. 13. Q. To what shal they give place?

k ibid. A. To *k* Love.

Q. Why so?

l ibid. A. Because ^lits more excellent.

Q. How so?

m Eph. 3. 39. A. It ^m was before either.

Q. How doth that appear?

n Eph. 3. 17 A. The ⁿ root they grow upon, is love.

Q. What love must this be?

o I Joh, 4. 16. A. God ^ohimself, [as love] or God [his love].

How

Q. How considered?

A. As shed abroad *p*, *p* Rom 5.5
in our hearts.

Q. By what means?

A. By⁹ the holy Spi- *9* *ibid.*
rit.

*Q. How doth God [as
love] or God [his love]
appear?*

A. In^r Christ.

Q. How else is love *r* *1* *Ioh.* *4.*
more excellent, then ei- *10.*
their faith, or hope?

A. They^s are termi- *s* *1* *Ioh.* *4.*
nated (or end) in love. *17.*

Q. How so?

A. Love^t is the per- *t* *1* *Cor.*
fection (or comple- *13.* *13.*
ment) of both.

Q. As how?

That

u 1 Ioh. 4,
8, 9.

A. That ^u which faith beleevs, and that which hope layes hold on, is love.

Q. *How mean you?*

w Ioh. 3. 16

A. Love ^w in all the exprelsions of it.

Q. *What are those exprelsions?*

x Rom. 21

A. Glory^x, honor, and immortality: All manner of Spirituall
y Eph. 1. 3 blessings in y heavenly
z 1 Cor. 2. things in Christ Jesus z;
9. such as eye hath not seen, nor ear heard; neither hath it entred into the heart of man, to conceive, those things that are prepared for them

them, that in (Gods love)
love God, but God hath
revealed them to us, by
the ^a Spirit, which alone
searcheth, those deep ^{a ib. v. 10.}
things of God, &c.

*Q. what operation,
hath these Questions, and
Answers on you?*

*A. I have lost^b my self ^{b Can. 8. 6}
in love.*

what love?

A. The love^c of God. ^{c 1 Ioh 3. 1}

Q. How appearing?

A. In^d Christ. ^{d Ioh 3. 16}

Q. what do you then?

A. ^e Rest. ^{e Heb. 4. 3.}

Q. And what then?

*A. ^f Admire. <sup>f Eph. 3.
18, 18, 20.</sup>*

A

A hint of the nature of the Kingdome of God, as it is even now, to Faith, and is alone for memory sake, thus exprest, as it was occasioned, by, and given in to, a doubting Christian, who for consolation, demanded the scope, and myserie of
 2 Tim. 2. 13.

If you demand, twice fifty lines are here,
 In which Gods Kingdome, doth most plaine
 appeare.

The Scrip- If we beleewe not, yet he abideth
 ture. faithfull, he cannot deny himself.

YOU that the meaning seek, of this
 one verse,
 I shall the same, in these few words,
 rehearse;
 Gods power, and our weaknesse, here
 you may see,
 Both joyn'd together, in rich unity:
 Our

Our emptinesse doth here, most plain
appear;
Gods fulnesse too, is here set downe,
that fear,
Might not o're-whelme our hearts,
and us dismay:
For God *Almighty* is to save, al-
way.
Tho *thus* it be with us, that we
misgive,
That truth it self *sometimes*, we do'nt
beleeve,
Yet God is *faithfull*, and the same
for ever:
Our *sins* and *fears*, and *doubts*, cannot
us sever;
For all that did us *both*, once come
between,
Christ nayled on the Crosse, most fast
I ween;
And what on *earth* is meet, for us to
have,
That he will give to us, with faith to
crave; Gods

Gods Covenant is this , the *Scriptures* show,
He for us *nothing* now, hath *left* to
doe :
And tho to *flesh* and *blood* it be most
strange ;
Yet *blest* be they, that *see* this happy
change,
Leave off then, *caring* for your *selfe*,
and *see*,
Christ Iesus will of you, most *care-*
full be :
For, now, the *name* of God is this, I'm
sure,
Emmanuel, *Christ*, *God with us*, most
pure.
If this be then his *Name* , what is
more *sweet*,
Or more *welcome* , then those most
comely feet,
That on the *Mountains* come, to tel
that newes,
That God *with us*, his *dwelling* now
doth chuse ? Oh

Oh then once thinke not this glad ty-
dings such,

That for us to beleeve it, 'twere too
much :

Yea this of Faith's *the root*, for this
is truth,

And for this *end*, ev'n God *himselfe*
came forth,

Was manifest in *flesh*, our sin to
kill :

And so his pretious *blood*, did freely
spill :

This is the *Name* of God, a *Saviour*
true.

Who *thinke* not *thus* of him, they
do't him know,

And tho *there be* that say, they doe
him know ;

They *lye*, if still *on earth*, they live be-
low.

For to *this end*, our Lord, came from
above,

That he *might raise* our hearts, to *him*
in love :

Yea

Yea to this end *he came*, and dwelt
on *earth*,

That we in *Heaven*, might have *endur-*
ing wealth :

Yea, *us* this day *himselfe*, is come a-
mong,

That we might joy in him, with joy
most *strong* :

Then doe not *thinke*, that he with
works is pleas'd,

That hath us from, all *bondage*, fully
reas'd,

And made us *free* in *Heaven*, to dwell
on *high*;

For he that *rais'd* us, now to *faith* is
nigh.

But what's *the life*, which we by
faith doe live,

A life *beneath*, what he *himselfe* doth
give?

Or is *that life*, which *Christ* himself
hath given;

A life *beneath*, what he *himselfe*
hath *liven*?

No

No, he's our life, for so the *Scriptures* say,

I am the *truth*, the *life*, besides the *way*.

If this be so, as *plaine* it doth *appear*,

Then let not *unbeliefe*, make you to *fear*,

But rather now in *Christ*, be ever *bold*,

Sith *God* doth so himselfe, to us *unfold*:

For he's now *one* with us, and wee *with him*

Are *one*, which is our *garment*, *white* and *trim*:

What *else* is this, but *that* which *Christ* hath *se'd*,

I will be with you *still*, and will you *lead*

Into the *path* of life, that we to *heaven*

Might *fly*, sith *Christ* hath quite us
now *bereaven* Of

Of earth and sin, of bell and curse
together,
That we on *Eagles* wings might ha-
sten thither,
And there make our aboad with
Christ above,
Sith to this he hath called us in
love.
If *Christ* be there, we also should be
there;
For by him now our foes all conque-
red are:
Yea this is certaine, the way's made
most plaine:
All that is left by him, was surely
slaine:
Why then be not affraid, sith all is
dead,
Which hath the world to destruction
led,
Alive we are in *Christ*, our sinne is
gone,
And alwayes we now sing in Mount
Sion: This

This is that *high*, and lofty, *hill* of
God,

Where *Christ* now reigns, with his
triumphant rod.

This is that *hill*, that makes all *hills*
to *quake*,

And doth (this day) their great *Founda-*
tions shake :

For why its *true*, that *Christ* hath
undermin'd

This *vaine worlds* pride, as we in
Gospel find.

Nay to the *Saints*, this *world* doth
cease to be,

From *Heaven* alone is now, their *pe-*
digree :

New *birth*, new *life*, they're al toge-
ther *new*,

New *creatures* all, as *Scriptures*
plainly shew,

New *earth*, new *heaven*, and new
Ierusalem,

The *state* and *glory* is, of these *new*
men. A new

A new world too, ev'n that which is
to come,
Which here besides, the portion is of
some,
Beleevers all, this world doe consti-
tute,
Which doth mans carnall doctrine,
quite confute;
This is that world, that shall at length
appeare,
Beauteous, rich, and like to Christal
clear :
This is that Kingdome , which we
pray may come,
This is Gods Covenant , that perfect
one,
This he will keep, tho we ev'n doubt-
full, are,
There is no reason, why we it should
feare.

6. JY 53

FINIS.

